THESES
PHILOSOPHICÆ, Quas
A. P. D. O. M.
Adolescentes Magisterii Candidati, in Auditorio puplico ACADEMIAE REGIAE, UNIVERSITATIS ABERDONENSIS CAROLINAE,

AD XIV IULII, horis Antemeridianis, *Anno 1643, Sustinebunt.*

PRAESIDE PAT: GORDONIO.

Philosophum à veritate, non eam à Philosopho metiri oportet.

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PRINCIPI

Præluſtris Gordoniorum

Familiæ Potentiſſimo.

MARCHIONI,

GEORGIO

Marchioni Huntlææ Nobiliſsimo.

COMITI

Ængziæ Illuſtriſsimo.

DOMINO

Gordon, Badenachiæ, &c.

Regiæ Majeſtati à Conſiliis Sanctioribus. Univerſitatis noſtræ Cancellario Inclytiſſimo, *D. D. Patrono ac Mecœnati ſuo Amplißimo Munificentiſſimo.*

S. D. C.

ID primum negotii credant ſibi dari mortales (DYNASTA perilluſtris) ut animum omni genere virtutum ac diſciplinarum eant excultum. Sed & ex Philoſophia ſacra præceptiſque ſapientum, legenda hæc mentis pigmenta dibapha ſeveriores autumant, experiuntur cordati. Ab eis tamen quos fortunæ calculus mundi gubernaculis admovit, anxiam ſcientiarum cognitionem exigere, multo minus velle eos in his conſeneſcere: ab omni contra librorum commercio, ceu re noxia, eoſdem ablegare, quaſi præter aleam, venatus & his etiam ſordidiora, nihil vel ſcire vel agere inſolidum eſſet nobile: utrumq; noxium æquâ bilance ſolerter elevat prudentia. Mediocritatem affectans auream, tenet inter utrumq; tua Celſitudo. Vtra te mage felicem omnium dilectione reddat, an dilectum magis omnimodâ felicitate, certat cum fortuna virtus æmula. Palmam virtus tuliſſe videtur. Qua autem cluis cœleſtium virtutum phalange, vel enarrare ſeculum exigeret cum acumine. Eas quidem, animique dotes inſigniter inſignes, famæ celebritas poſteritati demſrandas certius certo conſignabit. Enimvero quam proclivi ſtudio tenearis in literas & literatos, imbellis expreſſionis noſtræ ſphæram tranſcendit. Dictum illud vetus experientiâ verum comprobatur, ſapere Reges ſapientum commercio. Id ſi præclarè quibuſdam olim ceſſit, habes etiam (tu Patriæ Princeps) quod prædices hac in parte de viro clariſſ. D. G. L. nunc tecum agente: in quem juſtè quadrat, quod de Auguſtino Voluſianus; legi deeſt quicquid ab eo contigerit ignorari. Adhæc anſam detrahendi virtute magis nihil præbet malignis. Securâ recte factorum conſcientiâ, nullum adverſus invidiæ ſpicula munimentum tutius. Ex inaugurato jampridem te Cancellario noſtro, horumq; Patrono meritiſſimo, tanta quæ ceſſit cedetque nobis felicitas, eò gratior quo plures angit. Nobis

bis equidem nunc in terris DEVS tu, quem a nemine ſed ab uno ſecundũ reveremur, ſuſpicimus. Hactenus muſicolas nos benigno tui favoris aſpectu beaſti. Fenellus quocirca noſter hicce fœtus venerandam tuæ Celſitudinis aram ter fauſtis imbuat auſpiciis. Nos interea (prout par eſt) æternum amoris indelebilis & obſequii debiti ſtudium ſanctiſſime vovemus.

Tuæ Celſitudini deditiſſimi

ADAMUS	BARCLAIUS
ALEXANDER	SETONIUS
ANDREAS	HENDERSONUS
ANDREAS	THOMSONIUS
GEORGIUS	HACCATIUS
GILBERTUS	HENDRICUS
GULIELMUS	DARGIUS
HUGO	GORDONIUS
IACOBUS	CRUIKSHANKIUS
IACOBUS	MORISONUS
PATRICIUS	SANDILANDIUS
PETRUS	SPECHTIUS
ROBERTUS	FORBESIUS
SAMUEL	DECANUS
THOMAS	BAVERLAIUS.

THESES LOGICÆ.

THES. I.

RECEPTA est Logicæ distinctio in docentem, quæ tradit præcepta, quibus docetur quid, quomodo faciendum: & utentem, quæ ex præceptis efficit artis opera. Illius igitur actus est doctrina seu cognitio in abstracto, hujus verò est usus ejusdem doctrinæ. Ergo operis effectio cum præceptis concurrit & essentialiter constituit actum Logicæ utentis: quod etiam de omni arte tenet universaliter. Hinc nidus ab hirundine factus non est opus artificiale.

2 Ad actum porrò Logicæ utentis, non sufficere solius Logicæ habitum; sed alium insuper habitum connotatum, à quo fiat opus quoad substantiam, à Logica verò quoad directionem tantum, contendit Smigl. quod usquequaque necessarium esse non crediderim, si modo Syllogismus exstructus in terminis fictis, vel alphabeticis sit Logicæ utentis vera effectio.

3 Cum habituum distinctio specifica constituatur propter distinctas difficultates superandas, cumque in applicatione & usu præceptorum Logicorum nulla sit difficultas ad Logicam spectans, consequens est Logicam docentem & utentem non esse habitus specie distinctos. Syllogismus tamen Physicus v. g. qua talis

ſpecie differt à Logica docente Syllogizandi modum, non verò quatenus in ſe continet artificium Logicum.

4 Exile illud rationis Ens dum intellectui objicitur, fit: ejus quapropter eſſentia conſiſtit in eſſe objectivo, non quidem ſimpliciter & ut ſic; ſed prout ad illud conſequitur repugnantia ad exiſtendum realiter. Hinc Entia realia quatenùs ſunt in ratione, non ſunt Entia rationis: cum extra illud eſſe objectivum, ipſorum eſſentia ſit ex ſe poſſibilis.

5 Idem tamen Ens rationis in quantum fit objectum intellectus intrinſecum & cum conceptu identificatur, dici poteſt quid reale: format enim intellectus intra ſe objectum, exprimendo ejus in ſe ſimilitudinem: objectum verò formatum ab intellectu eſt quid reale. Eſt igitur hippo-centaurus Ens rationis: Ergo etiam & Ens reale.

6 Inter prædicabilia Porphyr. Tolet. vult differentiam eſſe univerſale reſpectu ſpeciei quam conſtituit: quia ſcilicet deſubjecto univerſali prædicatur, id alii prorſus negant: quia univerſale formaliter refertur ad plura, ſpecies autem ad quam differentia refertur, eſt una. Hinc differentiam ad ſummum eſſe negativè tantum univerſale tenent. Dicendum cenſemus nos, alias eſſe differentias, quæ per ſe de pluribus ſpecieb⁹ prædicantur, ſicut cum utraque quantitas, continua & diſcreta dividitur in ſucceſſivam & permanentem: alias verò quæ ſunt affixæ certis ſpeciebus. Priores formaliter ſunt univerſales reſpectu ſpecierum, poſteriores verò tantum virtualiter.

7 Differentia quæ eſt uni ſpeciei adæquata, propriè & formaliter habet rationem univerſalis reſpectu inferiorum ipſius ſpeciei: cum hæc ſint plura de quibus differentia prædicatur eſſentialiter. Et quidem naturam eſſe univerſalem, eorum reſpectu de quibus mediatè prædicatur, nihil

nihil vetat. Sed & de inferiotibus ſpeciei, differentiam immediatè dici ſano ſenſu verum eſt: inferiora quippe ſpeciei ſunt immediatè plura de quibus differentia dicitur.

8 In adſtruenda reali diſtinctione quantitatis à ſubſtantiâ, haud parum ſe torquent Peripat. dicentes materiam, ſeclusâ per DEI potentiam quantitate (quod fieri poteſt ſi quantitas realiter diſtingueretur à ſubſtantia) habituram partes inextenſas in ordine ad locum, ipſamque futuram indiviſibilem adinſtar puncti, non quidem per motum localem; ſed per abſtractionē rationis formalis, ſicut in inſtanti deſinit anima informare corpus: vel potius materiam remanſuram indiviſibiliter & inextensè, totam quidem in toto loco, & totam in quâlibet parte, ad modum rerum ſpiritualium. Quaſi verò id tribuendum ſit naturæ corporeæ per quod natura incorporea propriiſſimè ſi non primò diſtinguitur ab eâ.

9 Ne videamur ſine neceſſitate neceſſitatem arceſſere multiplicandi Entia, cum Nominalib: & aliis apud Suareſ: dicimus qnantitatem à ſubſtantiâ ratione ſolum diſtingui, omnemque effectum formalem qnantitatis, ſubſtantiæ corporeæ ex ſe convenire: nullus enim ſedato cerebro Philoſophus vel concipere valet ſubſtantiam materialem exiſtentem inextenſam. Atque hinc profundæ ſubtilitatis Arriaga (qui nobis hac in re facem prætulit) nullum habere ſuos fundamentum ad ponendam in Euchariſtiâ quantitatem diſtinctam à ſubſtantia, vel invitus alioquin agnoſcit.

10 Demonſtratio eſt inſtrumentum pariens ſcientiam, non formale ſed effectivum; idque non tantum in actu ſignato, ut vult Smigl. verum multò magis in actu exercito: ea enim eſt vis ac natura omnis inſtrumenti tunc vel maximè ſuam efficientiam exerere cum applicat

applicatur, tantũ abeſt ut naturam ſuam tunc amittat. Dicitur quidem eſſe de naturâ efficientis (ad quod inſtrumentum refertur) cauſare effectum à ſe diſtinctum; ſed de efficiente naturali & organico non ſpiritali intelligendum eſt. unde Logicæ & ipſius inſtrumentis peculiare eſt, cognitionem habere conjunctam cum praxi.

11 Demonſtatio in communi definiri poteſt, Syllogiſmus conſtans principiis ex natura rei neceſſariis, perfectam rei cognitionem, uti res eſt in ſe ſcibilis, pariens: in qua ratione generica, demonſtratio *quia* convenit univoce cum demonſtratione *propter quid*: id enim quo primò differunt demonſtrationes ab aliis Syllogiſmis non demonſtrativis, eſt procedere ex principiis neceſſariis ex natura rei, ἐξ ἀναγκαίων δ' οὐκ ἔστιν, ἀλλ' ἢ ἀποδεικνύντα. 1. Poſt. t. 45. eſt quidem demonſtratio per cauſam ex ſua ratione ſpecifica multò perfectior demonſtratione per effectum, non in majore certitudine intenſiva; ſed in magenobili & connaturali certitudinis modo.

12 Hic Zabarellæ nuncium mittimus, cujus vel nimiam fuiſſe præſidentiam, dum neminem poſſe negare demonſtrationem eſſe genus ἀναλόγον πως ἓν autumat: vel certè Philoſophos modernos hac in re prioribus oculatiores fuiſſe dixerim. Opinionem verò Avicennæ (referente Smigl.) demonſtrationem ab effectu tollentis, antiquam nunc & antiquatam ab inferis revocare, ſolidior Philoſophantium turba gravatè ferret, quanquam Ariſt. 1. Poſt. t. 9. conditionibus demonſtrationis ὅτι poſitis ſubjungat, συλλογισμὸν μὲν ἔσται ἐὰν μὴ τούτων, ἀπόδειξις δὲ οὐκ ἔσται.

13 Hæc prædicatio, homo eſt animal, non eſt de ſubjecto primo: attributum enim non adæquate convertitur cum ſubjecto, quod requiſitum eſſe colligitur ex 1. Poſt. t. 37.

t. 37. Hic rurſum impegit Zab. qui licet pro aris theſin tueatur; ejus tamen rationem pro eâdem commentitiam præconiamur: præparatum quippe ad formam hominis quoddam animal inter hominem & animal, dicitur, non intelligitur: genus enim immediatè per differentiam ſpecificam contrahi notum eſt.

THESES ETHICÆ.

Thes. I.

PERTURBATIO nec eſt facultas naturalis (cum hæc animæ ſemper inſit) nec eſt habitus (cum paſſiones ſemet exerant in pueris ante rationis uſum vel habitum acquiſitum) ſed eſt quædam affectio facultatis, inter eam & virtutis habitum interveniens, non quidem cauſative ſed objective & concomitanter.

2 Ab objecto ſub eſſe cognito excitatur appetitus pro illius adeptione vel fugâ, ad quam excitationem alterantur ſpiritus: hinc dicitur objectum tantum movere, corpus tantum moveri, ipſe verò appetitus & movetur & movet. Hinc revera perturbatio eſt &actio & paſſio: licet formaliter nil aliud ſit quam facultatis appetentis ab objecto & corporis viventis à facultate ſenſitivâ quædam perpeſſio, unde Græce πάθος dicitur.

3 Definiunt Stoici perturbationes eſſe pravas opiniones, levitatis judicia & morbos animæ: hinc radicitus ex ſapientum animis evellendas, virtutemque in apatheia collocandam ſatagunt. Inſurgunt contra Peripat. dicentes, omnes affectus ſimplices eſſe motiones tantum, non verò judicia, vel opiniones: tantumque abeſſe à

pravitate & malitia in ſe: ut in genere Entis bonæ ſint, quanquam moraliter neque ſint bonæ, neque malæ (cum ab eis ut ſic, nemo laudatur aut vituperatur 2. ETHIC. CAP. 2.) Niſi declinent ad extremitatem, vel mediocritatem ſervent.

4 Licet multa perturbationum genera communia ſint hominibus cum brutis; quidam tamen ſpeciales ſunt affectus hominibus peculiares, præſertim quæ ad honorem & juſtitiam ſpectant; etſi nos haud lateat opinari quoſdam, perturbationes hiſce ſimiles brutis etiam ineſſe. Nobilis eſt ira leonis, &c. perturbationes autem quæ communes ſunt hominibus cum brutis, inſunt utriſq; diverſimodi: in homine quippe junctam habent rationem, qua dirigi & corrigi poſſunt; in brutis verò prorſus ſunt à ratione ſejunctæ, ideoque in eis ſemper dominantur ac regnant, niſi humanâ ratione & induſtriâ corrigantur, ſemper interea concurrente ipſorum naturæ inſtinctu, per quem præ cæteris animantibus hominem reverentur, ſuſpiciunt.

5 Cum paſſiones ſemper fiant cum ſanguinis & ſpirituum cordis alteratione; cumque motiones intellectus & voluntatis ſpiritales ſint, ambigendum non eſt eas habere ſedem nec in intellectu, nec voluntate (niſi forſan remotè & directivè) ſed in appetitu ſenſitivo, qui facultas eſt organica. Vnde DEO OPT. MAX. & ſeparatis mentibus tribuuntur tantum paſſiones per Metaphoram & humanum apprehendendi modum: revera enim in eis nihil aliud ſunt, quam ſimplices actus voluntatis cum affectus ſimilitudine, abſque tamen paſsione: hinc notanter Auguſt. Angeli & ſine ira puniunt & ſine miſeriæ compaſsione ſubveniunt.

6 Lex non ſcripta eſt æterna vel naturalis: illa nihil aliud eſt quam ratio Divinæ ſapientiæ ſecundum quod eſt directiva

directiva omnium actuum & motionum. Quia autem Divina ratio nihil concipit ex tempore, ſed æternum habet conceptum, ideo dicitur Lex æterna. Legem naturæ vocant ICTI quam natura ſolo ipſius inſtinctu non ſolum homines, ſed omnia animantia docet, quibus omnibus naturaliter inſitum eſt ſuam quærere perfectionem, & quod nocivum eſt declinare. At certè in hoc, abuti videntur vocabulo juris: cum exempla data ſint inclinationes potiùs naturales, quas Philoſophi appellant ῥοπας φυσικας, Lex verò aliquid rationis eſt.

7 Lex naturæ cordibus omnium adeo eſt infixa, ut ne ipſa quidem iniquitas eam delere valeat: τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν ἑαυτοῖς. ROM. 1. 19. Eadem verò lex non poteſt ſufficienter dirigere nos ad finem ſupernaturalem: quamvis enim nos doceat quod ſit DEUS, & quidem colendus, indeque nos ſolicitos eſſe debere de verâ ipſius cognitione, rectoque ipſum colendi modo (unde & gentes inexcuſabiles reddunter) non tamen in ſpecie quidquam nos de DEI cognitione & cultu, quin inſolidum nos quærere & agere propter finem naturæ proportionatum docet.

8 Conſcientia eſt intellectus judicium dianoeticum Mentiſque dictamen, quid bonum aut malum, in vita ſit homini indicans, ſive id faciendum, ſive factum eſt. Non ſine ratione dicitur conſcientia dictamen ſeu judicium cum diſcurſu, cum ſua munia accuſandi ligandi &c. præſtare nequeat, niſi per argumentum aliquod tertium cujus propoſitio eſt de jure, eamque dictat συντηρησις: aſſumptio de facto, eſtque per appropriationem συνειδησις: concluſio verò eſt κρισις, quæ ex facto ratione juris conſurgit.

9 Nec eſt conſcientia habitus aggregatus ut vult Durand.

Durand. nec merus eſt actus, ſicut contendit Thomas; ſed eſt & habitus & actus. prout habitum dicit nunquam extingui proteſt, pro cognitione actuali particulari ſæpiùs errat conſcientia. Porrò eadem eſt habitus quodammodo innatus, reſpectu ſcilicet luminis directivi, eorumque quæ ſunt de primo dictamine naturæ, eſt & acquiſitus reſpectu ſpeciei cognoſcibilis, & eorum quæ ſunt inſtructionis ſuperadditæ ſic rectè Bonavent.

10 Licet actus morales in ſe ſint res quædam in Esse Naturae; dicuntur tamen & ſunt morales quatenus rationi proportionantur, & ſunt in poteſtate voluntatis, ſive ſint ab ea eliciti, ſive imperati: quamvis item eſſe morale nihil reale addat ſuper naturalem eorum entitatem, aliud tamen de eis judicium eſt ſecundum eſſe ſuæ naturæ, & ſecundum genus moris: actus enim temperatus & intemperatus poſſunt eſſe ejuſdem ſpeciei in eſſe naturæ, non tamen in genere moris.

11 Cum omme menſuratum per nullum aliud conſtituatur quam per convenientiam cum ſua menſura; cumque actiones humanæ morales ex ſe quidem indeterminatæ eatenus ſint bonæ, quatenus a recta ratione menſurantur, & in quantum ab eadem diſcrepant ſint malæ: optime ſequitur rationem formalem bonitatis moralis eſſe convenientiam cum recta ratione legeque naturæ mentibus hominum implantatâ: & contra, rationem malitiæ diſcrepantiam eſſe ab eadem. Hæc autem recta ratio nihil aliud eſt, quam judicum intellectus practici quo penſatis (diligentiâ morali) omnibus actionis circumſtantiis, honeſtum à turpi, adeoque hoc fugiendum illud proſequendum judicatur.

12 Dicunt quidam actiones humanas morales ſpecificari ab objecto, fine & circumſtantiis: neque enim horum alterum ſufficere videtur; cum bonum ſit ex totâ cauſa,

cauſa, malum verò ex minimo defectu. ſic B. Willius ex Horn. ſicut prima rei naturalis bonitas eſt ex forma quæ dat ei ſpeciem, ita prima bonitas moralis eſt ex objecto convenienti: & ſimili modo de malitia morali cenſendum eſt. Sic Thomas. Alii denique moderni tenent objectum finem & circumſtantias poſſe comparari ad voluntatem, vel inter ſe: primo quidem modo omnia cadere ſub rationem objecti, at verò ſecundo modo eadem (prout vulgo) diſtingui. Unde verum eſt actiones ſpecificari ab objecto tantum, ab objecto principaliter, ab objecto, fine & circumſtantiis.

13 Sicut igitur omnis actus ſpeciem habet ab objecto, ſic actus humanus moralis ſpeciem habet ab objecto relato ad actuum humanorum principium, quod (ſicut ſupra) eſt recta ratio, cui ſi objectum ſit conveniens, actus erit ſpecie bonus; ſi repugnans, erit ſecundum ſpeciem malus; ſi verò objectum non includat aliquid ad rationem pertinens (h. e. quo ratio non magis eſt recta quoad affirmationem quam quoad negationem) erit ſecundum ſpeciem indifferens: licet enim nullum ſit objectum quod in ſe non habeat aliquam bonitatem vel malitiam ſaltem naturalem, non tamen ſemper importat bonitatem vel malitiam moralem in ordine ad rationem, ut levare feſtucam.

14 Quemvis actum humanum moralem in individuo ſeu actu exercito conſideratum, quando ex ratione deliberativa procedit, bonum eſſe vel malum neceſſe eſt: oportet enim quemlibet actum individualem, circumſtantiam aliquam habere, per quam trahatur ad bonum vel malum, ad minus ex parte intentionis finis: Verum ſi ex imaginatione ſolum proveniat, talem (& non alium in individuo) indifferentem eſſe nihil vetat; ſed moralis di-

ci non meretur. Cum igitur omnis actio moralis individuetur a circumſtantiis, ſeu ab adjecto modo, nulla dabitur actio in individuo indifferens.

THESES PHYSICÆ.

Thes. I.

DIsquirunt curioſius Doctores Scholaſtici; num informitas materiæ præceſſerit ipſius formationem. Reſp. Aquinas informitatem, pro carentia omnis formæ, tempore non potuiſſe præcedere formationem ipſius: quia terminus creationis eſt Ens actu: quod autem eſt actu vel forma, vel formatum eſt. Dicere igitur materiam præcedere ſine forma, eſt dicere Ens actu ſine actu, quod implicat. Si verò ſumatur informitas materiæ, non pro carentia omnis formæ; ſed iſtius formoſitatis & decoris qui nunc apparet in creatura corporea, ſic rectè dici poteſt, informitatem materiæ etiam durationè præceſſiſſe formationem ejuſdem. Nec hinc abludit reſponſio Bonavent. licet hoc ſit contra Auguſt. qui in creatione nullum durationis, ſed originis ordinem agnoſcit.

2. Cœlum non eſt ſubſtantia ſpiritualis, ſed materialis, hoc eſt, pendet à materia in ſui productione, non ſecus ac formæ naturales, quæ educuntur de materia: cujus luculenta ſunt indicia, ſenſibiles cœli generalitates (mobilitas puta, diaphaneitas, quantitas, &c.) quibus ipſum eſt ſubjectum: ſenſus enim tantum ad materialia terminatur.

3. Quem

3 Quemadmodum ſublunarium formæ materiales actu entitativo præexiſtẽtes in materia producuntur, quatenus partes materiæ dẽſinentes eſſe materia, tranſeunt in formam; ſic tota cœleſtis materia in primæva ſui productione ſupra communem ſortem ſubcœleſtium elevata, tranſiit in eſſe formale, & modificata eſt in corpus cœleſte. Unde Cœlum eſt corpus materiale, non tamen compoſitum ex materia. eſt & actus, non quidem actuans, ſed per ſe ſubſiſtens: adeoque (ut inquit Averroes) corpus cœleſte medium quiddam eſt inter puram potentiam & purum actum; viz. forma quædam per ſe cohærens abſque materia, prædita tamen quantitatis dimenſionibus, lucis & aliorum quorundam accidentium particeps.

4 Tantum abeſt, hæc abſurditatem aut inconcinnitatem invehere; ut hinc vel maxime eluceat univerſi pulchritudo & ornatus: qui in eo potiſſimum conſiſtit, ut omnium rerum generibus ſcateat. Unde quemadmodum datur ſubſtantia materialis compoſita; quidni & invenienda materialis ſimplex? Adde conſentaneum eſſe, ut corpus quo DEO ac mentibus ſeparatis loco vicinius, ita ſimplicitate proximius ſit. Accedit etiam authoritas graviſſimorum philiſophorum (Averrois præſertim, Durandi, Zab. Piccol. & aliorum quos non vidimus) qui pedibus in hanc (licet non per omnia) eunt ſententiam.

5 De veritate principiorum vult Ruvius eſſe, quod cœlum conſtet materia, eoque quod ſit corpus: atque hæc fortaſſis (inquit) eſt cauſa, quod id à priori ſaltem ſatis probari nequeat. Aſt venià tanti Philoſophi dixerim id ἀ'φιλοσοφον eſſe: principia quippe vel ab omnibus vel ſapientibus ſaltem, non ab uno pro talibus ſunt agnoſenda. Quin & cœlum a privatione & tranſmutatione

mutatione vacuum, ſi cum optimâ Philoſophorum parte dixeris; ergo non conſtare materia: demonſtrationi profecto ſimillimum dixeris.

6 Cum cœlum non ſit qualitatibus contrariis deſtructivis obnoxium, idem haud malè Peripat. ab intrinſeco communiter ſtatuunt incorruptibile: & licet quoad extenſionem & intenſionem ſit virtutis finitæ, quia tamen ſtabilis & fixæ, quodammodo virtutis eſt infinitæ. Neque eſt ulla motuum propriè dicta contrarietas in cœlo: ſiquidem contrarietas in motu locali ſpectatur ſolum penes maximam diſtantiam ſecundum lineam rectam, quæ eſt ſemidiameter mundi: hæc eſt enim diſtantia maxima, per quam naturaliter poteſt fieri motus rectus, non autem ea quæ inter polos extenditur.

7 Motum cœli naturalem concedere, ejuſque principium eſſe Angelum motorem, eſt dicere oppoſitum in oppoſito: nam violentum eſſe, cujus principium eſt extra, cum Ariſtotel. nemo non ſubſcribit. In Scriptura quidem, Angelos legimus DEI hominumque apparitores: continuo vero circumrotare cœlos; id potius Ixionis vel Syſiphi penſum crediderim. Taceo ad quas incitas ipſimet ſeſe redigant in hoc negotio Peripat. Coryphæi.

8 Omnes Philoſophi tam Peripat. quam Chriſtiani, cœlos ab extrinſeco; hoc eſt, à DEO causâ primâ corruptibiles eſſe dabunt ultro. Num verò κατὰ ποιότητας tantum, an verò κατ' ἐνέργειαν aliquando, cœli ſyderei (de empyreo altum volumus ſilentium) φθόρας ſit futura non inelegans eſt inter Scholaſticos diſceptatio. Nos tanquam probabiliorem concluſionem Theologicam, ſubſtantialem cœlorum in die judicii ſuſtinemus interitum futurum: etenim quorſum cœli poſt finem temporis ſuperſtites exiſterent? Præcipuum quippe, ſi non ſolum

lum eorum agnoſcimus finem, ut per motum & lucem influant in hæc inferiora, quæ tunc certè non erunt. Accedunt luculentiſſima Scripturæ S. Teſtimonia. *Job.* 14. 12. *Pſal.* 102. 26. *Eſai.* 34. 4. & 51. 6. *Luc.* 21. 33. 2. *Pet.* 3. 12. *Apocal.* 10. 6.

9 Natura ſemper molitur optimum quod efficere valeat. Ariſt. 2. de Cælo. c. 5. Non quod natura producere ſemper intendat rem ſimpliciter perfectiſſimam, ſed perfectiſſimam eâ ſolum perfectione quæ toti ſpeciei debetur. Ergo, Animalia quæ generantur ex putri materia, per ſe intenduntur a natura: ſexus verò fæmineus per accidens, modo intelligatur de natura particulariter agente. Hinc Ariſtoteli fæmina eſt quaſi mas læſus Lib. 2. de Gen. Animal. c. 3.

10 Num corruptio rei ſit naturalis, problematicum eſt. Affirmat Ariſtot. 1. de Gen. c. 1. & recte, ſi loquamur de natura agente corrumpente. Idem etiam non minus rectè negatur ab Averroe 1. Phyſ. t. 81. Quodlibet enim Ens naturaliter ſuam appetit conſervationem: omniſque actus & intentio fertur in bonum, 1. Ethic. c. 1. Hinc mors cum affectionibus deſtructivis, & naturalis & præter naturam dici poſſunt.

11 Φαίνεται δὴ ἐν τῷ αὐξανομένῳ ὁτιοῦν μέρος ηὐξῆσθαι, Ariſtotel. 1. de Gen. c. 5. Oportet ſiquidem quamlibet partem ejus quod nutritur (in quocunque ſtatu) novam ſuſcipere quantitatem & e converſo: ſicut enim calor per univerſum corpus funditur, ſic aliquid de quavis ipſius parte deperdit, adeoque nulla eſt pars quæ inſtauratione non indigeat, licet diverſo modo: cum partes poroſæ per intuſſumptionem alimenti, interceptæ verò per juxtapoſitionem augeantur.

12 Facultas altrix dum viventium membra quoquo-

verſum porrigit, ſequitur regulam virtutis formatricis, quæ hominem procera corporis effigie decoravit, & in ſublime erexit. Quare ſic homo verſus omnes partes accipit incrementa, ut in prædictam figuram ſemper conformetur. Illius porrò virtutis inſtrumentum eſt calor naturalis. Cum autem caloris natura ſit aſcendere, magis ſecundum longitudinem quam latitudinem vivens promoveri dicitur.

13 Accretio prout ſignificat extentionem unius partis Poroſæ, motus unus continuus ſecundum Hypotheſes Peripateticas ſtatuitur. Verum cum eodem inſtanti quo ſubſtantia per nutritionem quantitas per accretionem, naturali comproducatur ſequelâ: non video cur huic potius quam illi, temporis mora tribuenda ſit. Reſp. Zabar. nutritionem principium tantum accretionis eſſe. D. verò Rhodenſis ad prævias confugit diſpoſitiones. Neuter ſufficiens videtur. Imo convaſatis omnibus quæ apud Ariſtotelis interpretes occurrunt, difficulter quis tuebitur accretionis ſucceſſionem.

14 Miſtio (definiente Ariſtot.) eſt τῶν μικτῶν ἀλλοιοθέντων ἕνωσις: quam definitionem nō reprehendiſſet *Julius Scalig.* modo ſubtilius perpendiſſet, Miſtionem eſſe quid relativum ad miſtile, eamque ſi benè diſcreviſſet à præviis ſuis diſpoſitionibus & ab ipſa miſti productione, quæ miſtionem ſemper præſupponit, dummodo miſtum ex elementis immediatè fiat. Et quidem vel idiota facile intelligit, miſtionem non tam eſſe motum corporum ut fiat unio (ſicut vult ille) quam ipſam eſſe unionem formaliter.

15 Nullum agens Phyſicum actione tranſeunte poteſt agere immediate in patiens diſtans. Hinc eſt quod natura abhorreat a vacuo, ſemperque flagitet contiguitatem corporum, quæ ſunt virtutis & actionis vehicula, quibus

quibus agens in patiens diſſitum agit.

16 Neceſſarium videtur ut agens per eandem vel ſubordinatam virtutem agat in medium & diſtans. Unde licet Sol ſecundum ſcita Peripat. per lumen & calorem, agat in ſublunaria remota, mediis corporibus cœleſtibus, eodem Sole inferioribus, quæ caloris formalis ſuſceptiva non ſint; beneficio tamen lucis ſubordinatæ eiſdemque communicatæ, calor ad ſublunatia deferri cenſetur.

17 Agens virtuti ſuæ per medium diffuſæ tanquam inſtrumento conjuncto cooperatur ſecus etenim foret ut accidens produceret ſubſtantiam abſque ſui ipſius concurſu, unde vulgo; ſicut actus formalis intimam requirit unionem, ſic actus efficientis propter paſſi dependentiam ab eodem, indiſtantiam, non quidem ſitualem, ſed virtutis poſtulat.

18 Cauſa prima propter ſuam immenſitatem & omnipræſentiam nullum patiens remotum habere dicitur aut poteſt: cum cuilibet patienti, quocunque demum loco verſanti, intime ſemper præſto ſit.

19 Nobis Philoſophis Chriſtianis immortalitas animæ non modo fide, (utpote Divinitus revelata) firmiter credenda; ſed & in ſuper (cum ipſa ſit ſubſtantia ſpiritualis per ſe ſubſiſtens) id lumine naturali demonſtrare proclivè eſt. Quantunvis autem nulla ſit corruptio naturalis, quæ ex primarum qualitatum impreſſione non proveniat; ſine ea tamen ex ſola rerum mœſtarum cognitione poſſe in anima triſtitiam excitari palam eſt. Unde & illam principium eſſe operationum materialium, ac urgeri cogique poſſe ne corpus extreme affectum ulterius informet, non verò corruptibilem eſſe, exertè concludi poteſt.

20 Anima nec movet nec movetur formaliter: movet

vet effectivè: per accidens movetur. Τὸ δὲ λέγειν ὀργίζεσθαι, τῷ ψυχῇ, ὅμοιον καν εἰ τις λέγοι τῷ ψυχῇ ὑφαίνειν, ἢ οἰκοδομεῖν, *Lib.* 1: *de Anima, c.* 4. Animam quidem irasci, gaudere, ratiocinari, &c. propriè dicimus, eaque cuncta sunt motus; ipsam tamen esse immobilem rectè dixeris: τὸ δὲ κινεῖσθαι ἐστὶν ὑπο τῆς ψυχῆς. *Arist. Ibidem.* Per accidens quidem moveri potest & se-ipsam movere; movetur namque corpus in quo est; movetur autem (ut patet) ab anima.

21 Anima nostra non cognoscit se in hoc vitæ statu per suam essentiam, sed interventu specierum intelligibilium, quas abstrahit a sensibus: eo etenim concepto cujus speciem a sensibus hausit, supra suum actum reciprocatur, ex eoque percepto cognoscit, tum imaginem, tum potentiam quâ actum elicuerat, exindeque rationabiliter colligit esse se substantiam quandam immaterialem intelligentiæ rationisque participem: non quidem per speciem sui; sic enim actu directo semet cognosceret; contrarium cujus, impingentium scholarcha docet experientia.

22 Quanquam verissimum sit intellectum sibi semper præsentem esse quoad suam entitatem, non tamen semper secundum esse objectivum & intelligibile æque verum est. Adeoque licet cum in suum actum & in se reflectitur, semet intelligat (tunc enim fit sibi præsens in ratione objecti) non proinde in sui consideratione perpetuo versabitur, cum non semper eo utatur reflexu. Unde rectè licet subobscure Philosophus, L. 3. De Anima, C. 4. ἡ γὰρ ἐπιστήμη ἡ θεωρητικὴ (id est, mens prout contemplatur) καὶ τὸ ἐπιστητὸν, τὸ αὐτὸ ἐστὶ nimirum quatenus res intellecta per suam speciem unitur intellectui & unum quodammodo cum eo fit.

FINIS.

THE PRINCIPLES OF Christian Religion

EXPLAINED

To the Capacity of the Meaneſt.

WITH

PRACTICAL APPLICATIONS To each HEAD.

Whereby the Great and Neceſſary DUTY of FAMILY-CATECHISING may with much eaſe be performed.

Compoſed for the Uſe of thoſe only who need ſuch an HELP.

By *THOMAS GOUGE.* Miniſter of the Goſpel.

Joh. 17. 3. *This is Life Eternal, to know Thee the only true God, and* Jeſus Chriſt, *whom thou haſt ſent.*

LONDON,

Printed for *Tho. Parkhurſt*, at the *Bible* and *Three Crowns*, near *Mercers Chappel* in *Cheapſide*. MDCLXXX.

IMPRIMATUR.

12. *Septemb.* 1678.

GEO. THORP,
Reverend. in Chriſto
Pat. & Dom. Dom.
GUILIELMO
Archiep. CANT.
à Sacris Domeſticis.

THE EPISTLE TO PARENTS AND GOVERNORS of FAMILIES.

THe chief end of this Treatiſe being to contribute ſome help to Parents and Maſters of Families, in the diſcharge of that great and neceſſary Duty of Inſtructing their Children and Servants in the Principles of the Chriſtian Religion: I knew no fitter Perſons to whom to dedicate this Work than to ſuch who are chiefly concerned in the Duty, and moſt obliged thereunto. And this I do the rather, that I may have an opportunity of ſtirring you up to a conſtant and conſcionable performance thereof; which you will find very advantageous to the ſpiritual good of your Families here, and their eternal happineſs hereafter. For,

1. By catechiſing, a good and ſure foundation is laid. Now it is neceſſary that in all Buildings a good foundation be laid, leſt for want of it the Building come to ruin, as our Saviour expreſſeth; Matth. 7. 26, 27.

2. It is the eaſieſt and moſt compendious way of conveying knowledge into the heads and hearts of your children and ſervants. Whence is it that many old people are ſo groſly ignorant of Fundamental Truths, even ſuch as are neceſſary to ſalvation, but want of being catechiſed in their youth? And contrariwiſe, the moſt intelligent hearers are uſually found to be ſuch as have been timely inſtructed in the Principles of Religion.

3. Such as profeſs the faith, are thereby enabled to render a reaſon of the hope that is in them. For a Ca-

techiſe well compoſed contains the ſum and ſubſtance of all that a Chriſtian is to believe.

4. *Thereby the Perſons under your charge will be ſo well grounded in the Truths, that they will not ſo eaſily be made a prey, either to* Atheiſts *or* Papiſts, *or other* Seducers. *For ſuch will be the more likely to hold faſt the Truths which they have been taught out of the* Word of God. *Whereas we find by experience that ſuch as were never well catechiſed, are too ſoon drawn aſide from the Truth, to the embracing Erroneous and Heretical Doctrines.*

How ſhould the conſideration of theſe ſingular benefits of Family-Inſtruction *ſtir up all Parents and Maſters ſpeedily to ſet upon the Work, and to make conſcience thereof; without which how can you expect God's bleſſing upon your Family? How can you expect that your Children and Servants, who know not the God of their Fathers, ſhould ſerve him with honeſt and upright hearts? How can you expect that the groſs ignorance which is naturally in your Children and Servants, ſhould be diſpelled, and they enlightned with the knowledge of the true* God, *and of his Son* Jeſus Chriſt? *And how can you expect that your Children ſhould be kept from running into all manner of ſin and wickedneſs, if you do not train them up in the knowledge and fear of God, in the nurture and admonition of the Lord? Certainly every Parent and Maſter hath as great a Charge of the ſouls of thoſe under his Roof, as the Miniſter hath of the ſouls of his Flock. And a dreadful thing it muſt needs be, to be guilty of the blood of ſouls.*

Let none plead for an excuſe the difficulty of the work, or their own inſufficiency for the performing thereof: For if in the ſincerity of your hearts you will put your ſelves upon the diſcharge thereof, God will graciouſly accept of your endeavours, and aſſiſt you in the doing of it. If there

there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not; 2 *Cor.* 8. 12.

If you ſhall think meet to make uſe of this following Treatiſe, you will find the great and difficult work of Catechiſing your Children and Servants, as eaſie as reading another's Sermon. For having propounded the Queſtion to each of them, and received the Anſwer thereunto, as it is ſet down, you will find the ſeveral parts and branches of the Anſwer explained to the capacity of the meaneſt, with ſome practical Applications following the ſame: Which Explication *and* Application *you ſhall do well ſeriouſly to read over to them, when they have rehearſed the reſpective Anſwers: Which through God's bleſſing, may prove profitable both to your ſelves and thoſe that hear you.*

And I adviſe and deſire, that you would ſet apart ſome time (once a Week at leaſt) for this Exerciſe; either on the Lord's Day, *or elſe on ſome other day of the Week, when you find you may beſt redeem time for it. O how much may an hour, or ſuppoſe but half an hour in a Week, thus ſpent, tend to the edification of your own, and your Families ſouls!*

It will be good and neceſſary that you appoint the ſeveral perſons in your Families to take their own times to learn an Anſwer or two weekly, that ſo they may be ready to rehearſe it to you on the time you appoint for Catechiſing of them.

Though, in clearing the Truths, I had often occaſion given of confuting very many Errors, both of Papiſts, Socinians, *and others, yet I purpoſely avoided it, becauſe this Treatiſe was drawn up only for the benefit of the younger and weaker ſort of Chriſtians, eſpecially of thoſe in* WALES; *who being deſtitute of thoſe many helps of knowledge we in theſe parts enjoy, did*

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earneſtly deſire me to publiſh in both Languages a Treatiſe that ſhould contain all the Fundamental Principles of Religion, *and that in a plain Style and Method, which, through God's help, having finiſhed, I ſhall not ceaſe, while I live, to implore his bleſſing on theſe poor endeavours of mine, that they may prove ſucceſsful to the conviction, converſion and conſolation of all that ſhall read or hear it.*

3. Decemb. 1678.

Your Servant in all Services

for the Salvation of

your Souls,

THO. GOUGE.

There is extant of this Author theſe other Treatiſes, all ſold by Tho. Parkhurſt, *at the lower end of* Cheapſide.

THE Young Man's Guide through the Wilderneſs of this World, to the *Heavenly Canaan.*

A Word to Sinners and a Word to Saints: the former tending to the awakening the Conſciences of ſecure Sinners unto a lively ſenſe and apprehenſion of the dreadful condition they are in, ſo long as they live in their Natural and unregenerate Eſtate: The latter tending to the directing and perſwading of the Godly aud Regenerate unto ſeveral ſingular Duties.

Chriſtian Directions, ſhewing how to walk with God all the day long.

The Sureſt and Safeſt Way of Thriving.

THE

THE PRINCIPLES OF Christian Religion EXPLAINED

To the Capacity of the meaneſt; with Practical Applications to each Head.

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1. Q. **What is every one moſt bound to know?**
Anſ. *God and himſelf.*

Explication. The knowledge of God is moſt neceſſary in divers reſpects.

1. *Becauſe it is a moſt excellent knowledge in it ſelf*; Pſal. 139. 6. For God being of all things the moſt excellent, knowledge of him muſt needs be moſt excellent: So as if any knowledge be neceſſary, this moſt of all.

2. *It is moſt Honourable to God*; Exod. 18. 10. The more knowledge men have of God, the more they will fear, and reverence, and every way honour him.

3. *It is moſt profitable to us*; Joh. 17. 3. By the knowledge of God we underſtand how to go to God, how to expect all bleſſing from him, and how to truſt on him in our greateſt ſtraits and dangers. Surely, if God were better known, he would be better truſted; *for they that know thy name, will put their truſt in thee*; Pſal 9. 10.

Application. Let all that mind the peace and comfort of their own ſouls, labour after a clear knowledge of God; as by a diligent attending upon the Miniſtry of the Word preached, ſo by a frequent Reading the Holy Scriptures, *which are able to make us wiſe unto ſalvation, and to give*

wiſdom to the ſimple; Pſal. 19. 7. And alſo by fervent praying unto God for an underſtanding heart to know him and the myſteries of the Goſpel.

2. Next to the knowledge of God, it is meet that we labour after the knowledge of our ſelves.

Thereby we ſhall the better diſcern our miſerable condition. We are indeed moſt vile, wretched, ſinful creatures; yet are we naturally highly conceited of our ſelves. All of us, till God do alter our minds and diſpoſitions, ſavour much of *Laodicean*'s ſelf conceit; *Rev.* 3. 19. Though in regard of our ſpiritual eſtate, we be wretched and miſerable, poor, blind and naked; yet we think that we are rich, and have need of nothing.

The advice therefore of our Saviour is ſeaſonable for us; namely, That we pray for the Spirit of illumination, whereby we may be brought to ſee and judge our ſelves. Did we well know our ſelves, we would quickly, with much ſhame, caſt down our proud Peacock's feathers, and ſay with *Job, I am vile, I abhor my ſelf, and repent in duſt and aſhes*; Job. 46. 4.

2. *Q.* **Where is this Knowledge to be had?**

Anſ. *In the Word of God contained in the Scriptures of the Old and New Teſtament.*

Explication. *That the Scriptures are the Word of God*, appeareth:

1. *From the purity and holineſs of the matter*, which has the very Image of the holy God upon them.

2. *From the Harmony of ſundry and ſeveral Pen-men*, none contradicting other, but all conſenting and conſpiring in ſubſtance and circumſtance, as guided by one Spirit, which was Divine.

3. *From the profundity of the matter contained in them:* Such Myſteries are therein contained, as ſurpaſs the depth of Man's capacity; yea, which make the very Angels to ſtand at amaze, 1 *Pet.* 1. 12.

4. *From the Simplicity, yet Majeſty of the Style*; which contribute good evidence to their being Divine.

5 *From the Teſtimony which is given to it.* This is both *External* and *Internal*: *External*, the Miracles done by the Pen-men, with the conſtant approbation of the Church in all Ages,

Ages; yea, and of many Adverſaries. *Internal*, by the inward operation of the Spirit of God, which is the moſt ſure and infallible of all.

Applic. 1. *By way of Application, This may inform us, what juſt cauſe we have to deteſt the Religion of the Papiſts, who forbid the Laity to read the Scriptures; yea, who debar them from the ſame.* In 1 *Sam.* 13. 19. we read that when the *Philiſtines* had the *Iſraelites* in bondage, one policy to detain them therein was, not to ſuffer a *Smith* in the Land; leſt the *Hebrews* ſhould make them Swords and Spears to fight againſt them. The like policy hath for a long time, and is ſtill uſed by the Papiſts, to continue the people in blindneſs and ignorance, that they might not diſcover the Abominations of their Religion; for they ſuffer them not to have a Bible in their own language, but lock it up in an unknown Tongue; leſt from thence they ſhould fetch Arguments againſt their fooliſh Tenets and Practiſes.

2. *This may exhort us highly to prize the Scriptures;* and to bleſs God, that we have them amongſt us, and that in our own Language; whereby all ſorts, both poor as well as rich, may read their Father's mind in their Mother-tongue.

3. *Be exhorted to read and ſtudy the Scriptures.* And that you may read them with the more holy awe, delight and profit, look on them *as the Epiſtle of God*, wherein he hath written down to the World what his mind is; both what he would have them to do here, and what he intends to do with them hereafter. If you ſhould hear of a Letter written from Heaven, directed to all the men of the World, ſubſcribed by the Lord's own name, *Jehovah*, and ſent down to us by the hand of an Angel, who would not be greedy to read it? Such a Letter are the Scriptures, ſent us down from God; not by the hand of an Angel, but by the hand of his Son. Read them as you would read ſuch a Letter.

But before you read, be ſure to beg of God, *that by his ſpirit he would enlighten your mind, to the underſtanding of his Will therein contained.* And after reading, *fail not to meditate thereon*, which will be a ſpecial means to help both your underſtanding and memory.

3. *Q.* How do the Scriptures ſet forth God?

1. *A. In his Nature*; Exod. 3. 14. John 4. 24.

2. *In*

2. *In his Perſons*; Matth. 28. 19.
3. *In his Properties*; Exod. 34. 6.
4. *In his Works*; Rom. 1. 20.

Being to ſpeak largely of God, it will be expedient, firſt to prove the *Being of God*. We muſt underſtand, *That there is a God*, before we inquire, *What God is*.

I. Now, *That there is a God*, is evident, *from the glorious Fabrick of Heaven and Earth, with all the glorious Creatures therein*: which glorious Building could never have been, if it had not had an omnipotent Builder. And *from the Powerful, Wiſe, Harmonious Government of the World*; which evidently points us to a Divine over-ruling Providence; and *from the general ſenſe and conſent of Nations*.

Applic. 1. Seeing there is a God, then all *Atheiſts* are juſtly to be reproved: of which there are ſeveral ſorts.

1. *Some are Atheiſts in Opinion and Judgment; concluding, or at leaſt ſuppoſing that there is no God*. Having given up themſelves to the ſatisfying their baſe luſts, that they might not be croſſed therein, but have an uncontroulable liberty to commit all manner of ſin and wickedneſs, they would perſwade themſelves, that there is no God.

2. *There are Atheiſts in wiſh and deſire*; though they will not, for ſhame of the World, ſay in plain terms, *There is no God*; yet, *in their hearts they wiſh and deſire there were no God at all to take vengeance on their iniquity*. But let ſuch know, that their Atheiſtical Wiſhes and Deſires are all known to God, who will one day call them to an account for the ſame.

3. *Some are Atheiſts in practice*, ſuch are all wicked and ungodly men, who in their judgments acknowledge God, but in their works deny him; living as if there were no God, nor Heaven, nor Hell. Of which number are,

Firſt, *Such as pleaſe themſelves in their Speculative Filthineſs, and Contemplative Uncleanneſs, and bleſs themſelves in it*; which muſt needs argue a ſecret Atheiſm lurking in their hearts, having no apprehenſion of Gods Omniſciency. Let ſuch know, that the ſecret thoughts of their hearts are as well known to God, as their outward actions. *Thou haſt poſſeſſed my reins, and underſtandeſt all my thoughts*, ſaith *David*; Pſal. 139. 2, 13.

Secondly,

Secondly, *Such as take a liberty to ſin in ſecret, becauſe they are out of the ſight of men.* Thus the Murtherer and Adulterer are brought in by *Job*, encouraging themſelves in their Wickedneſs, ſaying, *No eye ſeeth us*, Job 24. 14. Surely, For any to hide their ſins from his eye, who indeed is all eye, and whoſe eye is over all; it muſt needs argue a ſecret Atheiſm in their hearts, as if God was not preſent in all places.

Thirdly, *Such as live in the frequent omiſſion of Holy Duties*; As reading the Scriptures, praying either in Secret, or with their Families, and the like. Though they know, and cannot but acknowledge, that they are Duties commanded by God in his Word, and commended by the Examples of Godly Men; yet how many do live in the neglect of them! which is a product of practical Atheiſm.

Fourthly, *Such as though they ſeem to make conſcience both of Publick, Private and Secret Duties of Piety, yet are altogether careleſs of the manner of performing them*: praying as if they prayed not, and hearing as if they heard not; whereby they plainly diſcover a ſecret Atheiſm in their hearts: for did they truly believe God's all-ſeeing preſence, and that he is a ſearcher of the heart, privy to every wandring thought in praying, hearing, and the like, they could not reſt ſatisfied, as they do, in the bare outward performing of holy Duties.

Fifthly, *Such as live openly in a wicked and ungodly courſe of life*; though in words they may acknowledge a God, yet by their works they deny him; for they live as if there were no God. Yet will the hand of God aſſuredly find them out ſooner or later; and then will they be enforced to ſay, *Verily there is a God that judgeth the earth*; Pſal. 58. 11. who hath prepared a Hell of Horrour and Darkneſs for all ſuch ungodly Atheiſts.

II. This truth, that there is a God, ſhould ſtir us up to the practice of ſundry Duties; as,

1. *To humble our ſelves for thoſe curſed ſeeds of Atheiſm that are in our hearts, and with our utmoſt to endeavour to ſuppreſs and keep them under; that they may not ſprout forth in us.*

2. *To make choice of the only true God for thy God and Portion, for thy chiefeſt good and happineſs*; which in truth is

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eſſential to Chriſtianity. Set thine heart only on him, let him be the greateſt deſire, the greateſt delight, and the greatly beloved of thy Soul: ſo that thou maiſt ſay with *David*, *Pſal.* 73. 25. *Whom have I in Heaven but thee? there is none on Earth that I deſire beſides thee.*

3. Walk before God in all good Conſcience: To this end,

Firſt, *Begin each day with God;* awake with him in the morning, lift up your Soul in Prayer and Thanksgivings unto God, for that comfortable Reſt and Refreſhment he hath vouchſafed unto you the Night paſt: And beg of him that he would ſo ſtrengthen you by his Grace, that you may glorifie him that day in your whole Converſation. And then let forth your hearts in a ſerious meditation of *God*, or of his *Word or Works*, and *Glorious Attributes*. If holy thoughts do not firſt take place in your hearts, the Devil will be ſure to caſt in ſome vain, worldly, wanton thoughts and imaginations.

Secondly, *Walk with God all the day long;* ſet him before you, and conſider his all-ſeeing preſence about you, whereever you are, and whatſoever you are doing; which will be a ſpecial means as to reſtrain you from ſin, ſo to provoke you unto holineſs.

Thirdly, *Cloſe the day with God, by a ſerious Examination, how you have that day diſcharged the duties of your Places, Callings and Relations:* how you have behaved your ſelf both in Secret and in Company, how you have performed your duties of Devotions, whether with ſeriouſneſs, or ſlightneſs of heart and ſpirit: what ſavoury thoughts you have had that day, *of God, of Chriſt*, or *of Eternity*: whether you have not omitted ſome known Duty, or adventured on the committing ſome known Evil. And thus go over the ſeveral paſſages of the day, whereby you will be better acquainted with your ſpiritual eſtate, and kept from going on in a courſe of ſin without repentance.

Having thus examined your ſelves, before you go to bed, be ſure to make your peace with God, by an humble confeſſing of your ſins, and hearty praying unto him for the pardon and forgiveneſs of them, in and through the merits and mediation of Jeſus Chriſt, and reſolving on more watchfulneſs for the future. Should you lie down in your ſins un-

unrepented of, and be called out of this World that night, O how ſad and dreadful would your condition be to all Eternity!

Having, by ſeveral Arguments, proved the Exiſtence and Being of God, and made ſome Application thereof to our ſelves; I come now to treat of God, according to his *Nature*, *Perſons*, *Properties* and *Works*.

4. *Q.* **What is God?**

Anſ. *God is a Spirit of infinite Perfection.*

Explic. For the better clearing this Anſwer, I ſhall briefly ſhew you,

1. *What is meant by Spirit.*
2. *What by Perfection.*
3. Why *Infinite* is added to God's Perfection.

I. *For the Firſt, What is meant by Spirit?* Namely, *A Spiritual Subſtance;* ſo as the word *Spirit* importeth two things of God.

Firſt, *That he is a Subſtance*, hath a real Being: *He that cometh unto God, muſt believe that God is.*

Secondly, *That his Being is Spiritual.* Subſtances are the higheſt of Beings, and *Spirits* are the higheſt and nobleſt of Subſtances; moſt excellent, pure, potent, *&c.* And therefore are the fitteſt to repreſent the incomprehenſible God to our narrow conceptions, whereupon God is deſcribed to be a *Spirit*; *John* 4. 24.

II. Perfection implieth two things.

1. *A freedom from all manner of defects.*
2. *All manner of excellencies.* God therefore is ſaid to be *a perfect Spirit*, or *Spirit of Perfection*; becauſe as there is no defect in him, ſo all excellencies and perfections are found in him.

III. *Infinite* is added to *Perfection*, to ſhew, that there is no meaſure or ſtint ſet to God's Perfection; his greatneſs can neither be meaſured nor comprehended; *Job* 11. 7.

So that this Deſcription of God, that he is *A Spirit of infinite Perfection*; though it be ſhort, yet is it ſo full, as it diſtinguiſheth God from all things that are in Heaven, or in Earth; yea, from all things that may be imagined, or indeed are.

Firſt, In that God is *a Subſtance*, and *a real Being*, he

is

is diſtinguiſhed from all *Imaginations* and *Phantaſies*.

Secondly, In that God is a *Spiritual Subſtance*, he is diſtinguiſhed from all bodily Subſtances. Bodies have indeed a Being, and are Subſtances, but groſs Subſtances, ſubject to many infirmities and decays. God being *a Spirit*, is free from all ſuch things.

Thirdly, *God's Perfection* doth diſtinguiſh him from all *imperfect Spirits*, as from *the Souls of all Evil Men*, and from *Devils*. Theſe are indeed *Spirits*, and in regard of the kind of their ſubſtances, they have an excellency above Bodies. But ſin, which hath ſeized on them, is a defect and imperfection, to which the Spirit of perfection is not ſubject.

Fourthly, *The infiniteneſs of God's Perfection* doth diſtinguiſh him from other Spirits, that are in their kind, *perfect*, as are the *glorious Angels*, and *glorified Souls of Saints*; Heb. 12. 23. But though theſe are *Spirits*, and *perfect Spirits*, yet their perfection is limited; they have a certain meaſure and ſtint: whereas God's Perfection is beyond all meaſure, without all ſtint; it is *infinite*.

Applic. *Seeing God is a Spirit*, learn hence, Firſt, *Not to frame any Image of God, not ſo much as in your minds.* Fancy not God to be as Man, or as any other Creature.

2. *Learn to worſhip him in Spirit and in Truth.* Heart-worſhip is the heart of Worſhip. Bodily-worſhip there muſt be alſo; the Hands, the Eyes, the Tongue, the Knees, muſt all be exerciſed in the Worſhip of God, But the Soul is ſo to be the cheif, that all is nothing without it. Lift up the Hands, and the Eyes, bow the Knees; but be ſure eſpecially, the heart be lifted up, that the Soul be bowed down, and poured forth before the Lord. Pray with underſtanding, pray with affection; let your Faith, Love, Deſires, Hopes, all joyn in offering up your Prayers.

Seeing God is of infinite Perfection, Learn

1. *To hate and abhor ſin, the odiouſneſs and malignity whereof is aggravated by the infinite Majeſty of that God againſt whom it is committed.* Thou that wilt fear to affront a mortal Prince, how dareſt thou to affront an infinite God? What mad Souls are Drunkards, Swearers, or other Sinners, a company of vile Worms, to ſet themſelves in rebellion againſt the incomprehenſible God! If the wrath of a King be

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as meſſengers of death, *Prov.* 16. 14. How dareſt thou provoke the King of Kings?

2. *Learn to fear before him*, and to live under a conſtant awe and reverence of him, eſpecially when you draw nigh unto him to worſhip him.

3. *Let there be no limits or bounds ſet to your affections to him.* Love him with all your heart, with all your mind, with all your might. Reach up to the higheſt you can.

You cannot love him infinitely, but you muſt love him ſuperlatively: he is a God of infinite Perfection, and infinitely worthy to be loved.

This ſhall ſuffice to have ſpoken of *God's Nature.*

The Perſons are next to be conſidered.

5. *Quæſt.* **How many Gods are there?**

Anſ. *There is one only true God, but diſtinguiſhed into three Perſons; The Father, the Son, and the Holy Ghoſt, which are equal in Power and Glory.*

Explic. Here are four things to be cleared.

1. *That there is but one only God.*

2. *That there are three Perſons in the Godhead.*

3. *That the Son and the Holy Ghoſt are God, as well as the Father.*

4. *That all the Perſons are equal in Power and Glory.*

I. *That there is but one only God*, the Scripture plainly expreſſeth, *Deut.* 6. 4. *Hear, O Iſrael, the Lord our God is one Lord.* 1 Cor. 8. 4, 5. *We know*, ſaith the Apoſtle, *that there is none other God but one. For though there be that are called Gods, whether in Heaven or in Earth (as there be gods many, and Lords many) but to us there is but one God.*

II. *That there are three Perſons in the Godhead.* Though there be but one God in Subſtance and Eſſence, yet are there three diſtinct Perſons ſubſiſting in that one God-head. This is one of the greateſt myſteries of our Chriſtian Religion. A Myſtery not to be comprehended, yet ought to be believed by us, becauſe it is ſo clearly and plainly laid down in the Word of God; as 1 *John* 5. 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one, in Nature and Eſſence.* Here is a Trinity proclaimed, with their Names; *Father, Word, and Holy Spirit.* Where, by the *Word* is meant *Jeſus Chriſt*, who

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is called the *Word*, becauſe, as we by our words expreſs our mind and meaning, ſo God by his Son hath made known his Mind and Will unto his Church. There is another clear proof of the Triniry of Perſons, in that Commiſſion which our bleſſed Saviour gave to his Apoſtles before his Aſcention into Heaven; *To go teach all Nations, and baptize them in the Name of the Father, of the Son, and of the Holy Ghoſt.* Where you have the Names of the bleſſed Trinity writ, as it were in fair and legible Characters.

III. *That the Son and the Holy Ghoſt are God, as well as the Father.*

1. *That Chriſt, the Second Perſon, is God,* evidently appears: Firſt, *In that he is often ſtyled God in Scripture;* as *Iſa.* 9. 6. where he is called *the mighty God.* And *Rom.* 9. 5. *God, bleſſed for ever;* and *John* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God;* that is, Jeſus Chriſt, who is often in Scripture ſtyled the *WORD*, was God. Secondly, *The eſſential Properties of God are often attributed to him in Scripture;* as *Eternity, Omniſciency,* and the like; *Rev.* 1. 8. *John* 21. 17. Thirdly, *The Works and Miracles which he wrought when he was upon Earth, declared him to be God;* John 5. 36. John 10. 25.

2. *That the Holy Ghoſt is God; appeareth,*

1. *Becauſe the Name of God is given to him;* Acts 5. 3, 4. Where *Peter* reproving *Ananias* for lying to the Holy Ghoſt, ſaid, *That he lied not to Men, but to God.*

2. *The Works proper to God are attributed in Scripture to the Holy Ghoſt;* as the *Works of Creation,* Gen. 1. 2. Job 26. 13. So likewiſe, *the Work of Regeneration;* John 3. 5. *Except a man be born again of Water and of the Spirit, he cannot enter into the Kingdom of God.* Now, who can do theſe great things but God?

3. *The Eſſential Properties of God are attributed to the Spirit,* as *Eternity*; Heb. 9. 14. where he is called *the Eternal Spirit. Omniſciency,* knowing all things; as, *John* 14. 26. *Omnipreſence*; as, *Pſal.* 139. 7. *Whither ſhall I go from thy Spirit?* Yea, *the Spirit can fore-tell all things*; 1 Tim. 4. 1. Men and Devils may gueſs at, but none beſides God, can indeed fore-tell things to come.

IV. *That all the Perſons are equal in Power and Glory,*

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Not one excelling another, but are all co-equal in their Divine Perfections and Attributes: So that one of them is not greater, nor more glorious than another. *Though there be one Perſon of the Father another of the Son, and another of the Holy Ghoſt; yet the Godhead of the Father, of the Son, and of the Holy Ghoſt, is all one; the Glory equal, the Majeſty co-eternal*; as it is in *Athanaſius*'s Creed.

Applic. *Seeing there is but one only true God*, this may ſerve to reprove.

1. The *Papiſts*, who ſeem to ſet up divers *gods* beſides the *true God*; as to paſs other *inſtances* in the *extravagant power* of the *Pope*.

1. The *Virgin Mary*, whom they make a Goddeſs, preferring her before *Chriſt*, by praying to her to command her *Son* to do what they deſire.

2. *They make all the departed Saints Gods, by praying unto them*: As though they knew the ſecrets of men's hearts, as though they were *preſent* every where: which are *things* proper to *God* alone, and not *communicated* to any *Creature*, either *Angels* or *Saints*.

2. *This ſerves for the reproof of many carnal Proteſtants*, who, though in words they *profeſs* but *one God*, and give *outward worſhip* only to *him*, yet do they ſet up many *Idols* in their *hearts*; and ſo make to themſelves more *Gods* than one. Some *men* make *carnal pleaſures* their *God*, giving *themſelves* up to the ſatisfying *their luſts*, as all *voluptuous perſons* do. Some *men* make their *worldly riches* their *God*, ſetting *their hearts* upon them, and putting their *truſt* and *confidence* in them, which is *Idolatry*; and therefore the Apoſtle calleth Covetouſneſs *Idolatry*, Col. 3. 5. Some again make *their Belly their God*, by giving themſelves up to the ſatisfying their *fleſhly appetite*, as all *Gluttons* do. The truth is, there are few in the World, who do not make to themſelves ſome other Gods, beſides the *True God*, to which they ſacrifice their chief affections and deſires.

What a baſe and unworthy thing is it for Chriſtians who in words acknowledge the only True God, to be their God, yet in truth do make ſo many other Gods to themſelves.

3. *The knowledge of the myſtery of the Trinity tendeth much both to the honour of God, and to our own good.*

First, *It tendeth much to the honour of* God, in that he is thereby distinguished from all false Gods. True it is, that God's Incommunicable Properties, and Divine Works, do distinguish him from all others: for there is none in Heaven, or in Earth, *Eternal, Almighty, Omnipresent, Omniscient,* but God only: Yet Idolaters have imagined their false gods to be so: But it never came into the heart of any Idolater to imagine his god to be one and three; one in nature and three in persons. This is such a Mystery, as in the opinion of Idolaters themselves, none of their Idols can be like to *Jehovah.*

Secondly, *The knowledge of this Mystery of the Trinity, as it tends to the honour of God, so to our own good.* For,

It shews the ground of God's Fatherhood, how he is *our Father;* namely, in and thorough Jesus Christ. For God being a Father by Nature to his Son Jesus Christ, by reason thereof he becomes, through Grace, to be a Father to such as believe in Christ. as *John* 1. 12.

Hitherto of the Nature of God, and Trinity of Persons. His Properties follow.

6. *Q.* What are the Properties of God?

Ans. *The Properties of God are certain Excellencies attributed and applied unto him, for our better apprehending of him, as Eternity, Unchangeableness, Omnipotency, Wisdom, Holiness, Justice, Goodness, Truth,* &c.

Explic. *For the clearer understanding the Properties of God,* we must take notice that there are two kinds of them, *viz. Incommunicable* and *Communicable.*

Incommunicable Properties are such as are so proper unto God alone, as in no respect they can be attributed to any other. In them none is like unto the Lord, Psal. 113. 5. So as he to whom any of them is attributed, may be known to be a God, the only true God.

Communicable Properties are such as may be communicated or attributed and applied to Creatures, as appertaining to them: Thus Men may be Holy as God is Holy, Just as he is Just, &c.

These following are some of God's incommunicable Properties. As, 1. *Eternity,*

1. *Eternity*, To be without Beginning or Ending. God had no Beginning, nor ſhall ever have End; *but is God from Everlaſting to Everlaſting*; Pſal. 90. 2.

Applic. *This may inſtruct us by faith to depend on God for our Wives and Children*: Though we our ſelves are mortal, and may be ſuddenly taken away before we have made competent proviſion for them, yet God is Eternal; and therefore having commended our ſurviving Children to his fatherly care and providence, we may with confidence reſt on him, for a comfortable ſupply of all needful good things for them. *Gen.* 50. 24. *I die*, ſaid *Joſeph*, *but God will ſurely viſit you with his mercy and loving kindneſs*. The like may every believing Parent, on his Death-bed, ſay to his Children. *I am going out of this World, but though I die, yet the God of all comfort lives, who will in a ſpecial manner be your God and Father, and take care of you*, according to his gracious promiſe; *Jer.* 49. 11. *Leave thy Fatherleſs Children, I will preſerve them alive, and let thy Widdows truſt in me*, or rely on me, having undertaken the care and charge of them.

II. *Another Property of God is*, *That he is unchangeable*; the ſame without any alteration. God is unchangeable in *his Eſſence*, Exod. 3. 14. In his *Counſels* and *Purpoſes*, Pſal. 33. 11. In his gracious *Promiſes*, which are not *yea and nay*, various and uncertain, but *yea and Amen*.

Applic. 1. *God's unchangeableneſs inſtructeth us what uſe to make of the Promiſes in God's Word, to his People of old*, namely, *To apply them to our ſelves, with as ſtrong confidence as if they had been made to us in particular, if our condition be the ſame with theirs*. The Ground of this Application is taken from God's Immutability, and impartial manner of Dealing. The ſame God that he hath been to any of his people of old, the ſame he is to all.

2. *As God's unchangeableneſs adminiſtreth ground of comfort to the faithful, ſo doth it afford matter of terror to all impenitent ſinners*: For hath God threatned ſuch and ſuch dreadful Judgments againſt notorious ſinners? Hath he in former Ages rained Fire and Brimſtone from Heaven on *Sodom* and *Gomorrah* for their Gluttony and Drunkenneſs? Did ſuch a trembling ſieze on *Belſhazzar*, as he was drinking with his Princes and Concubines, that the joynts of his Loyns were looſed, and his knees ſmote one againſt another? Oh then

what cauſe have the Whore-mongers, Drunkards, Swearers, and ſuch like ſinners, in theſe days, to fear and tremble, leſt the like terrible judgments of God ſhould fall on them, in the midſt of their ſins; and take them away in the act of their wickedneſs.

Yea, though thou Be a Child of God, yet if thou commit any groſs aud ſcandalous ſin, ſuch as tendeth highly to the diſhonour of God, and the ſcandal of thy Religion and Profeſſion, thou maiſt juſtly expect ſome eminent judgment from God, as *David* met with on like occaſion. For God being unchangeable, hates ſin in his own Children now, as formerly; and will ſhew himſelf as juſt in executing his wrath on wilful tranſgreſſors, as formerly.

III. *Another incommunicable Property of God is Omnipotency, whereby he is able to do all things poſſible.* Great is the power which ſome Creatures have above others; but no Creatures, no, not the Angels, are Almighty, able to do any thing; but God is: who, *by weak means, without means,* yea, *againſt means,* can do what he pleaſeth: *With God nothing is impoſſible,* Luke 1. 37.

Applic. 1. *Seeing God is Almighty, how doth it concern every one of us to beware, leſt by our ſinning we provoke his wrath againſt us. Do ye provoke the Lord to anger?* ſaith the Apoſtle, *Are ye ſtronger than he?* 1 Cor. 10. 22. No man in his wits will provoke an enemy that is ſtronger than himſelf, whom he knows to be able to cruſh him.

2. *The Almighty power of God giveth us encouragement to flee unto him by prayer in all our wants and neceſſities.* To whom ſhould we then ſeek for *relief,* but unto him who only is able to help us in all our ſtraits, to deliver us out of all our dangers, to ſupport us under all our trials and temptations?

2. *To truſt in the Lord, and in the power of his might, and that for all things, at all times, and in all conditions;* Iſa. 26. 4. The Prophet preſſeth this duty upon this very ground, *Truſt ye in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength.*

Now followeth ſome of God's Communicable Properties; as,

1. *Wiſdom:* He is infinite in Wiſdom, in which reſpect,

All

All the treaſures of wiſdom are ſaid to be in him; Col. 2. 3. A *treaſure* notes abundance, but treaſures ſpeak a ſuperabundance; whereby he excels all the wiſdom of Men.

Applic. 1. *Is God infinite in wiſdom? then when thou lackeſt wiſdom to help thee out of any ſtraits thou art in, or any difficulties, ask this wiſdom of the God of wiſdom*; Jam. 1. 5. Pray, as *Solomon* did, *for a wiſe and underſtanding heart.*

2. *Truſt upon his infinite wiſdom to guide and help you out of all your ſtraits and dangers.*

II. *God is infinite in holineſs*: Therefore is he called, *The Holy One*; Hoſ. 11. 9. By way of eminency and excellency, ſurpaſſing all others in holineſs.

Applic. How doth this ſpeak terror and amazement!

1. *To all wicked and prophane perſons, who live under the power, and in the practice of iniquity*; than which nothing is more contrary to the Nature of God: who being an Holy God, hates every ſin with a perfect hatred. Let ſuch know, that if they live and die impenitently in their ſins, their condition will be ſad and dreadful to all eternity; *For they ſhall in no wiſe enter into Heaven*, which is *an inheritance undefiled*; 1 Cor 6. 9. 1 Pet. 1. 4.

I know many are apt to flatter themſelves with a conceit, that though their lives are bad, yet their hearts are good; whereby they do but cozen and cheat their own Souls. *For a good tree cannot but bring forth good fruit.* If their hearts were ſo good, as they pretend, ſurely their lives would be better. Therefore deceive not your ſelves, for if your lives be wicked and unclean, your hearts are much more.

2. *This ſpeaks terror to all ſuch as ſcoff at Holineſs, and deride ſuch as make a profeſſion thereof.* Surely ſuch men have attained to the height of wickedneſs: whereupon *David* ſets them in the *Devil's higheſt Form*, and makes them Doctors of the Chair; *Who ſits in the ſeat of the ſcornful*; Pſal. 1. 1. Little do ſuch think, that the great and holy God takes thoſe ſcoffs and injuries done to them, as done unto himſelf. Did ever any mock at God and proſper?

I know many are ready to reply, That they never reproached or derided any of God's Holy Ones for their Holineſs; but only a company of Hypocritical Profeſſors, who pretend to Holineſs, but are very Hypocrites. But what if

thoſe whom you account *Hypocrites* be in the number of *God's Holy Ones* (for you are but men, and may be miſtaken) how ſad is your caſe like to be? Hear your doom pronounced by Chriſt, *Whoſo ſhall offend one of theſe little ones, which believe in me, it were better for him that a Milſtone were hanged about his Neck, and that he were drowned in the depth of the Sea.*

Whereas many good Chriſtians from a ſenſe of that corruption which they feel working in them, do queſtion, *whether they have any true holineſs at all.* Let ſuch for their comfort ſeriouſly conſider theſe two things:

1. *That a ſight and ſenſe of inward corruption is ſome evidence of the truth of grace, and life of holineſs in us.* 'Tis ſomething of holineſs to hate and mourn over iniquity. Whilſt thou mourneſt that thou art ſuch an unclean thing, thank God, that thou haſt ſo much holineſs, as to ſet thee a mourning and lamenting that thou haſt no more.

2. *Conſider that the Lord doth not now, under the Goſpel, exact of us perfect holineſs,* which conſiſteth in *a perſonal and perfect conformity to the Image and Will of God;* which is impoſſible to our corrupt nature, and was never found in any mere man ſince the fall of *Adam*: *but he accepteth of our Evangelical Holineſs,* which conſiſteth as in a ſincere deſire and earneſt endeavour after Holineſs, ſo in an hearty grief and ſorrow for the corruption we feel ſtirring in us, and in ſtriving to keep down the power thereof. In a word, This is the Holineſs which God now accepteth for Evangelically perfect; *That we hate ſin, and love holineſs, that we deſire and endeavour to mortifie the fleſh, and the corruption thereof, and labour to ſerve God in true holineſs and righteouſneſs all the remaining part of our lives: and as we fall into any ſin, that we ſpeedily riſe again by true and unfeigned repentance; engaging our ſelves in the ſtrength of Chriſt, to a greater watchfulneſs againſt ſin for the time to come.*

III. *God is a juſt God.* He is ſaid to be *moſt juſt,* Job 34. 17. That is juſt in the higheſt degree; yea, juſt beyond all degrees. Indeed his providential actings are oft-time above our comprehenſion, in which reſpect, *his ways are ſaid to be in the Sea, and his path in the great Waters;* Pſal. 77. 19. Yet is he righteous in all thoſe actions, though the righteouſneſs of them doth not appear to our humane reaſon.

Applic.

Applic. This Attribute of God may convince many of that groundleſs error, and vain conceit, which is deeply rooted in their hearts; namely, *That God is all and only mercy,* and thereupon encourage themſelves in their wicked and ungodly courſes. But let ſuch know, that though the Lord be merciful, yet he is likewiſe juſt; yea, ſo juſt, as he can no more ceaſe to be juſt, than he can ceaſe to be God. And therefore where the Scripture doth moſt of all ſet forth the mercy of God, we find ſomething of the juſtice of God; as in that known place, *Exod.* 34. 6, 7. *The Lord God merciful and gracious, long-ſuffering, abundant in goodneſs and truth;* then followeth this paſſage concerning the Juſtice of God, *and will by no means clear the guilty:* as if he had ſaid, Though the Lord be a God merciful and gracious, to all poor penitent ſinners; yet will he be juſt too, and will not clear ſuch as ſhall go on impenitently in their ſins.

IV. *Another Property of God is his goodneſs,* which is ſo great as cannot be expreſſed, ſo much as cannot be meaſured; in a word, it is tranſcendent beyond all compariſon; which the Lord himſelf implieth, *Exod.* 34. 6. where he proclaims himſelf *abundant in goodneſs.*

Applic. *The conſideration of the infinite goodneſs of God doth exceedingly aggravate our ſins, in that we have committed them againſt ſo good a God, ſo bountiful a Lord and Maſter; who hath followed us with his loving kindneſs all our days.* Thus did the Lord aggravate the ſins of his people of old; *Deut.* 32. 6. *Do ye thus requite the Lord, O fooliſh people and unwiſe?*

2. *How ſhould the conſideration of God's infinite goodneſs work up our hearts to a ſuperlative love of him?* How ſhould it engage us to love him, as with the choiceſt, ſo with the higheſt degree of love! And as our Saviour adviſeth, *Mat.* 22. 36. *with all our hearts, with all our ſouls, and with all our might.*

I know, many Chriſtians, who do love in truth, are apt to queſtion, whether they do or no, becauſe they find their affections ſo ſtrongly ſet upon worldly things.

But let ſuch take notice that there is a twofold love, namely, *A ſenſible love,* which is moſt felt, being drawn out by ſenſible objects, and an *appreciative,* or *rational* love, when we ſet an high value on the object of our love; preferring

it above all other things. Doſt thou thus love God? Wilt thou prize him above all, and ſeek him above all? And art thou willing to part with all for him? This is ſincere love.

3. *The goodneſs of God ſhould engage us to obedience, and quicken us to a more cloſe and exact walking with God.* What ſhould we not do for his great Name, who hath done ſuch wonderful things for us? *Labour we to imitate God in this Attribute of Goodneſs.* As he is good, and doth good, ſo it is our duty, and will be our wiſdom, to be as good, and do as much good, as poſſible we can. Art thou a *Magiſtrate*, and intruſted with power? Make it thy deſign how to improve thy power; as to the glory of God, ſo to the good of thy Country. Art thou a Miniſter of the Goſpel, and haſt thou a charge of Souls? Lay out thy time and ſtrength in doing all the good thou canſt, to the Souls of the People committed to thy charge. Study how thou maiſt promote their ſpiritual Welfare. Hath God bleſſed thee with a liberal portion of this World's Goods? *As thou haſt opportunity do good unto all, eſpecially unto the houſhold of faith.* Yea, not only embrace opportunities of doing good, but likewiſe ſeek out for them. And let thy givings out be in ſome meaſure ſuitable to what God hath given unto thee: *For to whomſoever much is given, of him ſhall be much required;* Luke 12. 48.

If thou beeſt *a poor man*, and lookeſt on thy ſelf as unable to do good unto others, yet maiſt thou ſtir up others to do good: Yea, and do much good thy ſelf by an holy, humble life and converſation: By which thou wilt not only ſtop the mouths of the Enemies of Godlineſs, but add a luſtre and credit to thy Religion and Profeſſion. In a word, let the doing of good in our ſeveral Places, Callings and Relations be the buſineſs and employment of our lives; accounting that day loſt in which we have done no good either directly, or preparatorily. And when we have done all, let us be ſo far from thoughts of meriting any thing from God, by any good we have done, that we acknowledge it one of our chiefeſt Mercies, that God hath honoured us with doing any good in our generation.

V. *The laſt Property I ſhall mention, is, The Truth of God.* In which reſpect he is called, *The true God;* John

17.

17. 3. And *The Lord God of Truth*, Pſal. 34. 15. Yea, he ſtileth himſelf, *Abundant in truth*, Exod. 34. 6. *The Truth of God* notes,

1. *His Reality*. that he is very God, God indeed, in oppoſition to falſe and feigned gods, according to his Name, *Exod.* 3. 4. *I am that I am.*

2. *His Veracity*, That he ſpeaks truth, and cannot lye: Every thing is what God ſaith it is. That which God ſaith is good, is good indeed: that which God ſaith is evil, is evil indeed. And every thing ſhall be what God ſaith ſhall be. He is faithful in his Promiſes, true in his Threatnings; not a word that God hath ſpoken ſhall go unaccompliſhed.

Applic. *This ſpeaks terror to all wicked and impenitent ſinners:* For the Lord being a God of Truth, whatſoever Judgment he hath threatned in his Word, ſhall certainly be executed in his appointed time. Hath God, in his Word, threatned, that, *Neither Fornicators, nor Adulterers, nor Effeminate, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, ſhall inherit the Kingdom of God?* Hath God ſaid, *That all wicked and impenitent ſinners ſhall be turned into Hell?* Even ſo ſhall it certainly be. Thou that liveſt and dieſt an impenitent ſinner, ſhall as ſurely go to Hell, as God is in Heaven. Tremble ſinner, tremble, tremble and turn; or thou dieſt without remedy.

Thus far of the *Divine Nature*, *Perſons* and *Properties*; The Works of God remain farther to be declared.

7. *Quæſt.* **To what Heads may the Works of God be brought.**

Anſ. *The Works of God may be brought to two Heads: Namely*, Creation *and* Providence.

8. *Queſt.* **What is the Work of Creation?**

Anſ. *God's making all things by his Word, of nothing, in ſix days, very good.*

Explic. Here are five things to be explained.

1. *What is meant by God's making things at the Beginning?* namely, *His Creating them.* To *Create*, is to give a Being to things that never were, and that out of nothing. In this reſpect it is ſaid; *Gen.* 1. 1. *In the Beginning God created the Heaven and the Earth;* that is, when there was nothing

nothing at all, no not any matter, out of which things might be made. So that all the things which at firſt God made, were moſt properly created, and made of nothing.

2. *What Things did God make at the Beginning*: namely, *All things*. Thus the Apoſtle expreſly avoucheth, *Col.* 1. 16. *By him all Things were created*; and for farther clearing his mind and meaning, thus diſtinguiſheth that general phraſe; *All Things that are in Heaven, and that are in Earth, viſible and inviſible*, &c.

3. *By what did God make all Things*, namely, *By his Word*; Gen. 1. 3, 6. *God ſaid, Let there be Light, and there was Light. Let there be a Firmament, and it was ſo.* And *Pſal.* 33. 6. *By the Word of the Lord were things made.* By God's Word we underſtand *his Will: He ſaid*, that is, he willed that ſuch things ſhould be: He willed that there ſhould be Light, and it was ſo.

4. *For the Time in which God made all things*, Exod. 20. 11. *In ſix days the Lord made Heaven and Earth.* God could have made all things, as they were made, in a moment; for he ſtandeth not in need of means to work by, or of time to work in. If he had ſo willed it, all things would inſtantly have been; but thus it pleaſed him to take this proportion of time.

5. *For the Eſtate wherein God made all things at firſt*, God at firſt made all things *very good*; Gen. 1. 4, 10. The Holy Ghoſt expreſly noteth, *That at the end of every day, God took a view of the particular works which he had made, and found them to be good.* This is to be noted to juſtifie God, againſt all the evil that is in the World. Many Creatures are now evil, but as God made them they were not ſo. All evil hath riſen from the ſin of Man.

Applic. This Doctrine of the Creation is many ways uſeful.

I. *To confute the Atheiſts of our times, who are unwilling to acknowledge the True God, notwithſtanding the whole frame of Heaven and Earth, and all Things therein, do clearly demonſtrate him.* For who but God could make ſuch a glorious ſtately Fabrick, as the World is, and that by his mere word of Command, without any pre-exiſtant matter? Certainly there is ſo much of the Power, Wiſdom and Goodneſs of God engraven without on the Creatures, and ſo much Rea-

ſon

ſon imprinted on the Souls of Men within, that no Man (whoſe underſtanding is not judicially darkned) could ſeriouſly and ſoberly conſider the viſible World, but he would be conſtrained to acknowledge an inviſible God.

II. To inſtruct us in ſundry Duties.

1. *Frequently to let forth our hearts in a ſerious meditation of the great works of God.* Pſal. 111. 4. *He hath made his wonderful works to be remembred,* ſaith *David.* And indeed the works of Creation are ſo exceeding wonderful and glorious, that they are worthy our moſt ſerious remembrance and meditation.

2. *To raiſe up our hearts in admiration of this great work of Creation.* And truly, ſhould we take a ſurvey of the World, and obſerve what a rare Symmetry, exact Proportion and Beauty there is in the whole, what a dependant ſubordination in the ſeveral parts; we could not but admiringly cry out with *David, How marvellous are thy works, in Wiſdom haſt thou made them all.*

3. *To draw forth our hearts in thankfulneſs unto God.* It is not enough to meditate on the works of God with admiration, but we muſt likewiſe give him the glory of them, by praiſing his Wiſdom, Power and Goodneſs, manifeſted in them.

8. *Queſt.* **Wherein conſiſteth the Providence of God?**

Anſ. *The Providence of God conſiſteth, as in preſerving the Creatures which he made, ſo in his wiſe and powerful ordering of them.*

Explic. For the clearing this Anſwer, I ſhall ſhew you.

1. *That there is a Providence.*
2. *The Acts of Providence,* which are eſpecially two.
1. *God's preſerving all things he had made.*
2. *His ordering and governing them.*
3. *The Properties of God's Providence.*

I. For the firſt, *That there is a Providence.* Multitude of paſſages in the World do clealy evidence the ſame; as. That wild Beaſts ſhould not be ſo fruitful as the tame, leſt the World ſhould be over-run with them. That there being far more wicked men in the World, yea, in every City, than good; yet that the wicked ſhould not fall upon the

good,

good, and root them out of the Land of the Living. And that the wild Beaſts, whoſe nature is to prey, ſhould lie in their Dens all the day long, when men go abroad to their work; and in the night time only ſhould go abroad to ſeek their prey, when men lie down to reſt, as the Pſalmiſt expreſſeth; *Pſal.* 104. 20, 21. Theſe things, and many the like; as alſo, the Univerſal care of all Creatures, and of his Church in ſpecial, do plainly argue a Divine Providence.

II. The Acts of Providence are two eſpecially.

1. *His Preſerving all Things.* 2. *His Governing all Things.*

Firſt, If God did not ſuſtain his Creatures, they would ſoon come to nought. As God made all things by the word of his Command, ſo he upholds them all in Being by the word of his Power. God preſerves his Creatures.

1. *By continuing ſome of thoſe particulars which he made at firſt,* as the Angels, the higheſt Heavens, the Sun, Moon, Stars, and the foundation of the Earth.

2. *By cauſing a propagation of their Kind.* Thus though all thoſe particular living Creatures that were in ancient times, are gone, yet by the aforeſaid propagation, whereby one cometh from another, the Kinds of all of them ſtill remain; and theſe are effects of Divine Providence.

Secondly, *God's Providence appeareth in his governing, ordering, and diſpoſing of all things;* and this he doth,

1. *By implanting a Law in the Natures of all Creatures,* according to which they are inclined to act.

2. *By his ruling and ordering them, in all their motions and actions, to thoſe ends which he will have brought about.* There is a Ruling hand of God in all things that come to paſs, whether they be greater or leſs; yea, in thoſe things which to us ſeem caſual, More eſpecially he rules in all the actions of men, the chief of his Creatures here, and in all the events that come upon them.

He Rules in all the Counſels of Men: He ſits as Preſident in all their Counſels, though they ſee him not. There cannot a Decree paſs in any Council, unleſs the Lord give his Vote for it.

He rules in the Actions of Men: In their good Actions, in their evil Actions, in their wiſe, in their fooliſh Actions. Things that are done through our improvidence, yet are they not done without God's Providence.

He

He rules in the diſpoſing of all Men to their ſeveral Stations and Conditions in the World. He rules in all the Changes in the World, that are made both upon particular perſons, and upon ſocieties. He raiſes up, and he pulls down; he makes rich, and he makes poor; he creates Peace, and he makes War.

He rules in all the Accidents and Caſualties in the World: Health, Sickneſs, Proſperity, Affliction, Wounds and Healings; every Arrow that flyeth, every Stone that falls, are all ordered by him. To God there are no Caſualties. That Arrow that was ſhot at adventure, and ſmote the King of *Iſrael*, was a Caſualty to him, but none in reſpect of God; his hand directed the Arrow.

II. *The Properties of God's Providence are eſpecially two:* 1. *Wiſe*, 2. *Powerful.*

1. *The Works of God are all wrought in Wiſdom*; Iſa. 28. 29. The Wiſdom of God is ſeen,

Firſt, *In bringing every thing to paſs in its ſeaſon.* Every thing is beautiful in its ſeaſon; *Eccleſ* 3. 11.

Secondly, *In Ordering all Croſs and Contrary, all Claſhing Actions and Events, ſo as they ſhall all concur to the bringing about his ends.* Two admirable inſtances whereof we have in thoſe ſtrange methods of Providence: in the carrying *Joſeph* into *Egypt*, and what befel him after he came there, and in the delivering *Iſrael* out of *Egypt.*

2. *The Providence of God is powerful*; there is no reſiſting of it; *Iſa.* 43 13. *I will work, and who ſhall let it?* God doth both out-wit the wiſeſt, and outwork the ſtrongeſt.

Applic. 1. *Obſerve the Providences of God*; Pſal. 107. 43. *Who ſo is wiſe will obſerve theſe things, and he ſhall underſtand the loving kindneſs of the Lord.* By *obſerving the paſſages of God's Providence*; I do not mean *a mere beholding them*, but *an applying of our minds unto them, a ſerious viewing of them.* And ler us ſee the hand of God in all that comes to paſs; ſay we of all that befalls us, or any others, *This is the Lord's doing.*

2. *Often reflect upon them, calling them to remembrance; eſpecially when you are in any danger:* Which will be a ſpecial means to ſtrengthen your faith in God in the greateſt trials. By this did *David* encourage himſelf to encounter *Goliah*; 1 *Sam.* 17. 37. *The Lord that delivered me out of the*

Paw

Paw of the Lyon, and out of the Paw of the Bear, he will deliver me out of the hand of this Philiſtine.

3. *Abuſe not Providence.*

Firſt, *By making it our Rule, or Warrant for our Actions.* It's good to follow Providence, but not without a word; the Word of God, and not his Works, is to be our Rule. Providence giveth opportunity for Actions, but the Word only will warrant them.

Nor Secondly, *By blaming Providence with the fruits of our improvidence; laying the fault on Providence which is due to our own folly, or luſt.*

4. *Submit to Providence,* Lift not up your ſelves againſt God, nor quarrel at his Will or Doing. Whatever the Lord doth in the Earth, be ſilent; and ſay not unto him in diſcontent, *What doſt thou?* or *why is it thus?* ſay rather, *It is the Lord, let him do what ſeems him good. Here I am, let the Lord do with me as he pleaſeth.* Quietneſs under God's Hand will make our burthens lie the eaſier upon our Shoulders; whereas flinging and fretting will make them gall the deeper.

5. *Commit your ſelves to Providence.* Keep God's way, and uſe God's means, and then leave the iſſues to him. We are in dangers and diſtreſſes, we are in fears, and our hearts cry out, *What ſhall we do? How ſhall we eſcape this danger, or break through this difficulty?* Do your duty, and then leave your ſelves to Providence. Keep his way, and then commit your ſelves to him.

6. *Wait for the iſſues of Providence.* Let not the preſent darkneſs of the day, diſcourage thee, but be confident, that if thou wait on the Lord, *In the Evening there ſhall be light.* Thou ſeeſt at preſent all things running againſt thee, all thy comforts running from thee, the evils that thou fearedſt coming upon thee, and all viſible ways of help and deliverance blocked up; and thou art ready to ſay, *That ſuch a complication of dark and diſmal Providences, can be no other than deſtructive.* Yet wait, wait, till the Lord hath finiſhed his work, and then thou ſhalt ſee, that all thoſe things which thou fearedſt were but bringing on thy ruin, were made to ſerve to thy deliverance.

Having ſpoken of God according to his *Nature, Perſons, Properties and Works.*

We

We come now to ſpeak of Man, according to his fourfold Eſtate.

1. *That happy eſtate wherein man was made at firſt.*
2. *That miſerable eſtate whereinto he fell by ſin.*
3. *The ſtate of Redemption by Jeſus Chriſt.*
4. *That glorious eſtate which is in Heaven reſerved for him.*

10. *Q.* **In what eſtate was man made by God at firſt.**

Anſ. *Man was made by God, in a very good and happy eſtate, even after the Image of God, which conſiſted in perfect Knowledge, true Holineſs and Righteouſneſs.*

Explic. The Image of God, after which Man was made, conſiſted in Knowledge, Holineſs and Righteouſneſs. Herein eſpecially was Man like unto God.

1. *In his Knowledge.* God is an intelligent Being, and he hath given to Man an underſtanding to know him, and all things that were his duty to know.

2. *In Holineſs and Righteouſneſs.* God is an Holy and Righteous God, and Man was made in an Holy and Righteous Eſtate, exactly and perfectly conformable (according to his capacity) to his Holy Maker. Sin came in afterwards by the Devil, whoſe Image it is; but as Man came out of the hands of God, he was a pure and perfect Creature, and wholly inclinable to good; the bent and diſpoſition of his Will (as God made him) was only to good: he had in his Soul no inclination to evil. We read therefore, that he was drawn away by an external temptation; *Gen.* 3. 1.

There are other excellencies in which man was at firſt like to God, whereof by ſin he was deprived; as,

1. *Dominion over the Creatures; Gen.* 1. 28. For God is an high, ſupream Lord, who hath Dominion over all. To be a Lord therefore, and to have Dominion, is to be like to God, to bear his Image.

2. *Immortality.* God by a kind of Property, is ſtiled the *Immortal God*; 1 *Tim.* 1. 17. To be therefore immortal, is to be like to God, after his image, as *Adam* was before his fall; for death came by ſin; *Rom.* 5. 12.

3. *Majeſty*

3. *Majeſty*, Which is one of God's high Prerogatives, *Thine is Majeſty*, ſaid *David* to God; 1 *Chron.* 29. 11. Now whereas of *Adam* and *Eve*, in their innocent eſtate, it is ſaid, *They were both naked and were not aſhamed*; Gen. 2. 25. Meaning thereby, that their very Bodies were created in ſuch a comelineſs, grace, glory and Majeſty, as all Creatures admired and reverenced them; ſo as they had no cauſe to be aſhamed of their nakedneſs, which ſhewed forth ſuch glory and majeſty.

But the moſt principal things wherein Man was made after God's Image, are thoſe which are firſt mentioned, *Knowledge*, *Holineſs* and *Righteouſneſs*.

Applic. *Is God our Maker? then his we are, and bound to devote our ſelves wholly to his ſervice.* We are not made to ſerve the *Devil*, or *our Fleſh*, or *this World*. Theſe did not make us, nor did God make us for their ſervice. He made us for himſelf, and him alone let us ſerve in Holineſs and Righteouſneſs, all the days of our life.

2. *Did God make us in his own Image? then let us not defile nor deface his holy Image in us.* Every ſin is a blot, or a blur upon us, and a diſhonour to God, whoſe Images we are.

A ſin-deformed Soul makes an ugly and odious repreſentation of God to the World, who are apt to judge of God by his Images.

11. *Queſt.* **What poſitive particular Law did God give to** Adam, **in his Innocent Eſtate?**

Anſw. *God having made* Man, *he entred into a Covenant with him, promiſing Eternal Life upon his Obedience, and threatned Death upon his Diſobedience.*

Explic. For the opening of this, let it be conſidered,

1. That God made Man in a perfect eſtate, but not in an unchangeable eſtate. He was made perfectly holy, and had a power to have continued in that holy eſtate; but was not ſo confirmed in it, but that he might fall from it.

2. God bound Man to continue in that holy and happy eſtate, by entring into Covenant with him, and bringing him into an holy Covenant with himſelf.

3. This Covenant was a Covenant of Life; that is, God pro-

promiſed upon his keeping this Covenant, to give him Eternal Life. The threatning of Death upon his Diſobedience, doth argue a promiſe of Life upon his Obedience.

4. This Covenant was a Covenant of Works; that is, obedience to the Law of God, was the condition, upon the performance whereof he ſhould live.

5. Beſides the *Moral Law*, or the *Law of Nature*, which was written in man's heart, all which he was bound to obey; God gave him a *Poſitive Law, forbidding him to eat of the tree of Knowledge, of Good and Evil*; Gen. 2. 16, 17.

6. The Penalty of breaking this Law was Death: *In the day that thou eateſt thereof thou ſhalt ſurely die.*

Obj. Whereas death was threatned unto *Adam*, upon the eating of that Tree, ſome may queſtion how God's threatning was made good, ſeeing *Adam* died not immediately upon his tranſgreſſion, but lived many hundred years after.

Anſ. Mortality inſtantly ſeized on him, his Body became Mortal ſo ſoon as he ſinned, ſo as he was in the clutches of Death. Death had the power over him. As a Man that is arreſted and apprehended by Serjeants, to carry him to Priſon, is truly ſaid to be a Priſoner: So Man apprehended by Mortality, which is Death's chief Serjeant to carry Men to Death's Priſon, may truly be ſaid to die.

Applic. *Let us with all thankfulneſs admire and adore the wonderful condeſcenſion of the great God, in dealing with his poor Creatures in the way of Covenanting*; that he ſhould ſtoop ſo low as to accept Man, who was but Duſt and Aſhes, in covenant with himſelf, the great Creator of Heaven and Earth; promiſing him Eternal Life and Happineſs upon Obedience to his Command. The Lord might have dealt with Man by way of Dominion and Soveraignty, as a Creator with his Creature, commanding what duty he pleaſed from him, being no way bound to the Creature, but abſolutely free; yet of his mere grace and love unto Man, he condeſcends to this way of dealing with him, promiſing him to reward that obedience moſt bountifully which was due unto him, and which he might have expected without obligation on his part.

Having thus ſpoken of the happy eſtate wherein our firſt Parents were created by God, I come to ſhew you that miſerable eſtate whereinto they fell by ſin.

12. *Queſt.* Did our firſt Parents continue in their firſt and happy eſtate?

Anſ. *Surely no, they fell from it.*

Explic. Here are two things to be explained.

1. *The fall of our firſt Parents.*
2. *From what they fell,* and

I. *Concerning the fall of our firſt Parents.* They were at firſt made by God in a bleſſed eſtate, and made able to abide therein, yet under a poſſibility of falling; but by yielding to the temptation of Satan, they ſoon fell from that eſtate wherein they were created. *The Serpent guided by the Devil,* firſt ſpake to the Woman, as the weaker Veſſel, and moſt liable to ſeduction, and *beguiled her with his ſubtilty,* under a ſpecious promiſe of univerſal knowledge of *Good* and *Evil.* She being beguiled, tempted her Husband, and brought him into ſin; for he, out of willingneſs to gratifie his Wife, whom he had newly embraced with moſt dear affection, did eat of the forbidden Fruit. So much is implied from God's own words; *Gen.* 3. 17. *Becauſe thou haſt hearkened to the voice of thy Wife, and haſt eaten of the Tree,* &c. Surely this was the ſaddeſt act that ever was; it was the undoing of Man, and (without the mercy of God) the damning of all Souls.

II. For the ſecond particular, *From what our firſt Parents fell.* It was from that bleſſed and happy eſtate wherein they were created. For whereas they were created after the Image of God, in true Knowledge, Holineſs and Righteouſneſs: By their fall the Image of God was defaced in them, and they became corrupted and polluted in all the faculties of their Souls.

Applic. *From the Fall of our firſt Parents, upon the temptation of Satan, learn we not to be too bold and confident in our own ſtrength.* Have ſuch tall Cedars fallen? How then ſhall ſuch poor, weak Shrubs, as we are, think to ſtand firm and immoveable? *Adam*, though he was endowed with a great meaſure of knowledge; yea, with power to abide in his ſtate of innocency, having no inclination to evil, but was wholly inclinable unto good; yet was no ſooner tempted, but preſently yields thereunto, and is overcome, to the ruin of himſelf and all his poſterity. What danger is there then

of

of our falling in the day of temptation? when Satan is as malicious againſt Mankind as ever, and is now by experience grown much more cunning to deceive.

For the better preventing the temptations of Satan, and preſerving thy ſelf from being overcome by them, obſerve theſe Directions.

1. *Labour to be throughly ſenſible of thine own weakneſs and impotency to withſtand his temptations.* The truth is, the beſt of us are weak, and of no ſtrength; yea, confidence in our own ſtrength is the fore-runner of a fall: as you may ſee in *Peter*; who, when he was moſt confident of his own ſtrength, then he was neareſt to a fall.

2. *Be ſtrong in the Lord, and in the power of his might.* This direction to keep us ſafe from Satan's Aſſaults, is given us by the Apoſtle, *Epheſ. 6.* 10.

3. *Let it be thy daily Prayer unto God, that thou maiſt not enter into temptation; and when thou art entred thereinto, that he would not ſuffer thee to be overcome by it.* 'Tis only the power of God that doth keep us from the temptations of Satan, and Prayer is the means ſanctified by God for the obtaining thereof.

4. *Exerciſe and actuate thy Faith in Jeſus Chriſt*, believing he is both able and willing to ſtrengthen thee under all thy trials and temptations, and to deliver thee out of the ſame in the moſt ſeaſonable time, when it ſhall make moſt for his glory, and thy comfort. Oh! therefore, all ye who complain of the temptations of Satan, go unto Chriſt for help and ſtrength; whoſe Arms are ever open to recieve all poor tempted Souls, and whoſe Heart is likewiſe open and willing to yield unto you all needful ſuccour, and ſeaſonable deliverance; and caſt your ſelves on him for power, whereby you will engage his ſtrength for you.

5. *Take heed thou doſt not give entertainment to the ſuggeſtions of Satan, do not revolve them in thy mind, by meditating on them.* For if ſo, thou art in danger to be inſnared by them. Therefore ſpeedily reject them with indignation. It was *Eve*'s hearkening unto Satan's ſuggeſtions that was the cauſe of her fall.

6. *If thou haſt given too hearty welcome unto the temptations of Satan, ſo that they have gained a kind of conſent, yet put forth thy utmoſt endeavours to reſtrain the external ſinful action.*

Though the Devil hath kindled a fire in thy boſom, yet let not the ſparks fly abroad; dam up the Furnace, and the fire will go out.

13. *Queſt.* **What was the particular ſin of our firſt Parents in** Paradice?

Anſ. *The particular ſin of our firſt Parents, in* Paradice, *was Diſobedience againſt God, in eating the forbidden fruit.*

Explic. The chief thing here to be conſidered, is the particular ſin for which our firſt Parents were deprived of their happineſs; which was, *Diſobedience againſt God in eating the forbidden fruit:* Rom. 5. 19. *By one man's diſobedience, many were made ſinners.* Though the matter of the offence ſeem ſmall, yet the diſobedience of our firſt Parents was infinitely great, they having ſinned againſt an infinite God, rebelliouſly breaking his Command, ingratefully rendring evil to him for all the multitude of bleſſings beſtowed on them.

For the clearer manifeſtation of the hainouſneſs of this ſin of our firſt Parents, I ſhall briefly ſhew you,

1. *The circumſtances which do aggravate the ſame.*
2. *What ſins eſpecially were infolded therein.*

There are two circumſtances which do aggravate the ſin of our firſt Parents.

1. *It was no hard matter to forbear.* It is eaſier to forbear a thing forbidden, than to do a thing commanded. Now this was not the doing of any thing, but a mere forbearance, *Thou ſhalt not eat of the fruit of that tree in the midſt of the Garden.*

2. *They had no need to eat of that Fruit,* for they had variety enough, not only for nouriſhment to content, but alſo for pleaſure to delight. The ſins infolded in that tranſgreſſion are theſe,

1. *Infidelity, in that they believed not God's expreſs charge.* For whereas God had ſaid, *In the day that thou eateſt thereof, thou ſhalt ſurely die;* Gen. 2. 17. They believed not that they ſhould die, but made queſtion and doubt thereof, as appeareth by the Woman's mincing of that threatning, thus, *leſt ye die;* Gen. 3. 3. God ſaid, *Surely ye ſhall die*; ſhe, *leſt ye die.*

2. *Sottiſh*

2. *Sottiſh Credulity, in giving too much credit to Satan.* God had ſaid, *Thou ſhalt ſurely die;* and the Devil ſaid, *Ye ſhall not die:* yet the Woman, and ſo alſo the Man, gave more credit to the Devil, the Father of Lies, than to God, the Father of Truth.

3. *Vain Curioſity; affecting to know that which was no way needful to be known.* For when the Serpent had ſaid, *Ye ſhall know Good and Evil*, ſhe was thereby moved to hazard Eternal Life for knowledge of Evil, for all Good they knew before.

4. *Ambition, deſiring to be as Gods.* For this alſo was a motive whereby the Woman was enticed, and beguiled; the Devil ſaid, *Ye ſhall be as Gods;* Gen. 3. 5. and ſhe was ſo tickled and puffed up therewith, that ſhe tranſgreſſed.

5. *Senſuality*, which is an inordinate deſire to ſatisfie the external ſenſes and appetite. This is thus expreſly noted; *Gen. 3. 6. The Woman ſaw that the Tree was good for Food*, (that is, pleaſant to the taſte) *and that it was pleaſant to the Eye*, (that is, goodly and fair to look on) *ſhe took of the Fruit thereof, and did eat.*

6. *Murder.* They brought thereby Death, not only upon themſelves, but likewiſe upn all their poſterity. Yea, and as much as in them lay, they implunged themſelves, and all their poſterity into eternal death and deſtruction.

Applic. 1. *This ſin of our firſt Parents affordeth matter of humiliation, in regard of that eternal ſhame and loſs, that lieth on our nature, by that foul offence.* Whoſe heart would not be affected with grief and ſorrow, did he rightly underſtand the hainouſneſs thereof!

2. *The tranſcendent greatneſs of* Adam's *ſin, ſhould raiſe up our hearts in admiration of the tranſcendent greatneſs of the goodneſs and wiſdom of God, who hath made the greateſt evil an occaſion of the greateſt good unto his Church.* Bernard's heart was ſo lifted up in admiration thereof, that he cryed out; *Happy Tranſgreſſion, which occaſioned ſuch a Redeemer.* And it becometh us, as to bewail that ſin of *Adam*, which is ours by imputation, ſo to bleſs God for the means of pardon and recovery, and withal, to adore the wonderful wiſdom and goodneſs of God, in finding out ſuch a way and means of recovery, as the curſed death of his

dearly beloved Son Jeſus Chriſt, for the ſatisfying his juſtice, pacifying his wrath, and procuring his favour towards us.

14. *Queſt.* **Are all the Poſterity of Adam guilty of his ſin?**

Anſ. *All the Poſterity of* Adam, *coming from him by Natural Generation, being taken into Covenant with him, are guilty of his ſin.*

Explic. Two things are here conſiderable.

1. *That the Covenant of Works was made with* Adam, *not only for himſelf, but for all his Poſterity.* God took them all into Covenant with *Adam*, who was the common root of them all. Although *Adam* was the perſon to whom the Command was given, and with whom the Covenant was made; yet was it not only perſonal to himſelf, but to *Adam* as a publick perſon, who was the Repreſentative of the whole Race of Mankind.

2. *That all Mankind deſcending from him by ordinary generation ſinned with him, and fell with him in his firſt Tranſgreſſion.* *Adam* then was a publick perſon, who did bear in his Loins all his poſterity. And beſides, he was appointed of God at that time, to ſtand in the room of all Mankind that ſhould be to the end of the World.

So that we were all one in *Adam*, and with him, both *Legally* and *Naturally*.

Firſt, *Legally*, Being parties in the Covenant which God made with him in *Paradice*.

Secondly, *Naturally*, As deſcending from him by ordinary generation, and therefore guilty of his firſt ſin.

Applic. *Oh that* Adam's *example might be our caution.* As he brought death and ſin upon all his poſterity; ſo, Oh that Parents would uſe their utmoſt endeavour to convey Spiritual Life and Holineſs to their Children; I mean not as *natural* but as *moral* inſtruments. Parents, I know, expect their Children ſhould be obedient unto them; now there is no better way to make them ſo, than to train them up in true piety. Where this is wanting, it is no marvel that ſo many children prove croſſes and vexation to their Parents. Yea, let Parents know, that if their Children live and die in their ſins, through

through their neglect, their blood will be required at their hands.

For the better training up Children in Piety, let Parents obſerve theſe few Directions.

1. *So ſoon as Children begin to read, cauſe them to read the holy Scriptures*; which being the Word of God, hath a greater vertue in it to work piety, than all humane Writings whatſoever: ſo as through God's bleſſing, the work of Grace may be wrought in Children, by reading the holy Scriptures, *For the Law of God is perfect, converting the Soul*, Pſal. 19. 7.

2. *Hear and teach them ſome good and ſound Catechiſm*, whereby they may underſtand the firſt Principles of Religion, and according to your ability inſtruct them therein; whereby they will be better fitted to hear Sermons fruitfully. This work at firſt ought eſpecially to be performed by the Mother, who is ordinarily at home, and hath her Children about her, when the Father is abroad; and thereby hath greater advantage, and more opportunity of inſtilling good things into them. Let this work of Catechiſm be often performed, but by little at once, that it may not prove tedious.

3. *Carry them with you to the publick Ordinances*; and at home enquire of them what they remember of that they heard: do you endeavour to make it plain unto them, and to apply it home to their Conſciences. This courſe of calling them to account of what they have heard, will cauſe them to give better attention unto the Miniſtry of the Word.

4. *Teach them to pray*, both by inſtructing them in the nature of that duty, and providing them of ſome ſhort and pithy form of Prayer, which they may uſe till they need no longer ſuch an help; and calling them often to an account, whether they do it, or no.

5. *Be patterns of piety unto your Children.* Let it appear by your daily converſation, that your ſelves are ſuch as you deſire them to be; namely, *Perſons truly fearing God.* It is a true ſaying, *That Examples prevail more than Precepts*; and we know it is the diſpoſition of Children to imitate their Parents. The conſideration whereof ſhould be a ſtrong perſwaſion to Parents to be more watchful over themſelves, leſt their ungodly lives prove an occaſion of their Children's prophaneneſs.

6. *Carefully obſerve the firſt breakings forth of corruption in your children, and timely curb their firſt exorbitances.* So ſoon as you hear them take the name of *God* in vain, or to lie, or ſwear, or curſe, be ſure to reprove and correct them for the ſame; *Prov.* 13. 24. *He that ſpareth his rod, hateth his Son; he that loveth him, chaſteneth him betimes.*

7. *Take care that they keep holy the Sabbath day:* Suffer them not to ſpend any part thereof either in idleneſs or carnal recreations, but call upon them to ſpend ſome time in ſecret prayer, in reading the Scriptures and other good Books, when they are come from the publick Ordinances. In the fourth Commandment Parents are expreſly enjoyned to ſee that their Children, as well as themſelves, keep holy the Sibbath day.

8. *Acquaint them with good company, and forbid them evil company;* eſpecially ſuch as are ſcoffers at Godlineſs: For ſuch will prove great quench-coals to true zeal and piety. Yea, by familiarity with them, your Children are like to become as bad as they. *As he who walks with wiſe men ſhall be wiſe;* Prov. 13. 20. ſo he who walks with wicked men ſhall be wicked. Woful experience tells us, how many young men that were hopeful, by aſſociating themſelves with lewd company, have proved very prophane.

9. *When your children are of capacity to underſtand the myſteries of the Goſpel, then apply your ſelves more particularly unto them, in reference to their converſion.* To this end,

Firſt, *Make known unto them their loſt condition by Nature,* How they are in a curſed, damned eſtate, by reaſon of their manifold ſins; liable to all ſorts of Judgments, *temporal, ſpiritual* and *eternal*; and that if they ſhould die in their natural eſtate, their portion will be Hell and Damnation to all Eternity.

Secondly, *Shew them the neceſſity of Regeneration to Salvation.* Preſs on them that ſpeech of our Saviour to *Nicodemus. John* 3. 3. *Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the Kingdom of God.* Here you ſee, that it is impoſſible for any man or woman to be ſaved, ſo long as they remain in their natural eſtate, not being renewed by the ſpirit of God; that is, except they be altered and changed both inwardly and outwardly, from what they were, and become new Creatures; having their Underſtandings en-

enlightned, their affections ſanctified, and their lives reformed.

Thirdly, *Inſtruct them in the only true ground of ſalvation, which is Chriſt and his righteouſneſs; with the merits of his death and paſſion.* Acquaint them, that as he is the wiſe builder, who builds his houſe upon a rock; ſo he is the wiſe Chriſtian, who builds his hope of Salvation only upon that rock, the Lord Jeſus Chriſt.

The more to encourage them to build their hopes on Chriſt alone,

1. *Set forth unto them what an all-ſufficient Saviour Chriſt is:* How being God as well as Man, his death was an all-ſufficient ſacrifice, a full ſatisfaction to God's Juſtice for all our ſins, even the greateſt and groſſeſt. In which reſpect the beloved Diſciple *John* ſaith, *The blood of Chriſt cleanſeth from all ſin*; 1 John 1. 7. And ſaith the Prophet *David*, Pſal. 130. 7. *Let Iſrael hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption*: As if he had ſaid, the redemption purchaſed by Chriſt, the price which he paid, was enough and enough for all their ſins, how many and hainous ſoever they are.

2. *Declare unto them what a willing Saviour Chriſt is*: How he is, as infinitely able, ſo infinitely willing, to ſave poor ſinners; which clearly appeareth, as by his willingneſs to offer up his life a ſacrifice for their ſins, ſo by his manifold gracious invitations of all poor ſinners, who are but ſenſible of their ſins, and groan under the burthen of them, to come unto him, and caſt themſelves with the burthen of their ſins on him, with a promiſe of peace and comfort; as *Mat.* 11. 28. *Iſa.* 55. 1. and *John* 7. 37.

Fourthly, *Labour to convince them that there is no way or means of ſalvation, but only by believing in Jeſus Chriſt*: By going out of themſelves unto him, renouncing all righteouſneſs of their own as filthy rags, and placing their whole confidence on Chriſt's perfect Righteouſneſs, and meritorious Death, and then to reſign up themſelves unto Chriſt, to be his faithful Servants.

Fifthly, *Be frequent and fervent with God in Prayer on their behalf.* Beg of God, *That thy Children may be his Children, and whatſoever he deny them, he would not deny his ſaving ſanctifying Graces.* Prayer is the means God hath ſanctified for obtaining every

every good gift, both for our ſelves and others. And truly, without it, little ſucceſs can be expected from other means. *Though* Paul *may plant, and* Apollo *water, yet it is God that giveth the increaſe.* We find in *Acts* 6. 4, 7. That when the Apoſtles gave themſelves to Prayer, and the Miniſtry of the Word, multitudes were converted to the Faith. Oh that Parents would be more careful in this duty! A ſtock of Prayers laid up for your Children in Heaven, would do them much more good, than a ſtock of Money on Earth.

Having treated of the ſin of our firſt Parents, come we now to treat of ſin in general, and then of the ſeveral kinds thereof.

15. *Queſt.* What is Sin?
Anſ. *Sin is a tranſgreſſion of God's Law.*

Explic. Thus doth an Apoſtle expreſly define it; 1 *Joh.* 3. 4. The Law is a manifeſtation of the Will of God, declaring what he would have Man to do, or not to do; therefore, to tranſgreſs the Law is to offend God, and to ſin againſt his expreſs Will.

16. *Queſt.* What are the kinds of Sin?
Anſ. *The kinds of Sin are Original and Actual.*

17. *Queſt.* What is Original Sin.
Anſ. *Original Sin is that Corruption of Nature wherein all are conceived and born.*

This kind of Sin did he mean, who ſaid, *I was ſhapen in iniquity, and in ſin did my mother conceive me*; Pſal. 51. 5. The Image of God, in which *Adam* was created, being by his Fall defaced, he became corrupted in every faculty of his Soul and part of his Body; and then begot a Son in his own likeneſs; that is, corrupted and infected with ſin, like Father like Son. Hence we are ſaid to bring with us into the World a corrupted and depraved Nature. As every other Creature brings into the World the diſpoſition of their Kind and Stock; as Lyons a ravenous diſpoſition, Wolves and Dogs a Wolviſh Doggiſh Diſpoſition; ſo Children of ſinful Men a ſinful Diſpoſition.

This Original Corruption is not only a Sin, but an hainous Sin: which appeareth, 1. *In*

1. *In that it is the ſeed of all ſins.* All manner of actual ſins ariſe out of this.

2. *It is an univerſal corruption:* It defileth a man throughout; that is, in every power of ſoul, and part of body; ſo as by reaſon of the tincture thereof, there is no ſoundneſs or purity in any part of man.

3. *It is reſtleſs,* continually ſoliciting a man to actual ſins: Witneſs the complaint of the Apoſtle; *I ſee a Law in my members warring againſt the Law of my mind,* Rom. 7. 23. He could not be quiet by reaſon of this ſin in him, and the perpetual ſolicitation thereof to rebellion. It is in a man as a ſpringing fountain, which continually ſpringeth up, and ſendeth forth waters like it ſelf. Yea, as the raging Sea foams and caſts up mire and dirt: And as a filthy Dunghil doth continually reek forth and evaporate noiſome ſteams: ſo do our hearts continually ſteam forth unſavoury luſts and motions.

4. *It is an abiding corruption:* It continues with the wicked and impenitent for ever and ever. All the Fire in Hell cannot conſume, nor burn it out of them. Neither doth Grace purge it fully out of the godly in this life. They who are renewed by the ſpirit of God, are not perfectly freed from it. Though the ſtrength of it be much weakned, yet doth it remain in the very beſt of men, who have experience of the power and efficacy of it; as in all places, ſo in all duties, even their moſt religious exerciſes.

Applic. *Let us embrace this Doctrine of Original Corruption as a truth, and be deeply humbled in the conſideration thereof.* Some deny it, and the greateſt part of people are inſenſible of it; but the godly they acknowledge it, and ſadly bewail it. *David,* in *Pſal.* 51. 5. crieth out in the bitterneſs of his ſoul, *Behold I was ſhapen in iniquity, and in ſin did my Mother conceive me.* Whereby he acknowledgeth that he came into the World corrupted and polluted, and brought with him a fountain of ſin and corruption; from whence thoſe foul ſtreams of Adultery and Murder did flow. In *Rom.* 7. 24. We find the great Apoſtle crying out; *O wretched man that I am, who ſhall deliver me from the body of this death:* that is, from the body of ſin and corruption, which he carried about him. Every one that is born of Man is carnal and corrupt, prone unto all evil, and backward to every thing that is good.

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This being the condition of Mankind, then ſurely, It will be our wiſdom, often to reflect upon our Original Corruption; which will be a ſpecial means to humble us, and to keep us low in our own ſenſe and apprehenſion.

I ſhall clear up this point of Original Corruption, with laying down ſome conſiderations for the comfort of many Chriſtians; who, though they are renewed by the ſpirit of God, yet go mourning under a ſenſe of the working and ſtirring of Corruption in them.

1. Conſid. *That ſight and ſenſe of Corruption is an hopeful ſign of the truth of Grace.* Motes and duſt are in a room before the Sun ſhine thereinto, but they appear not. So Corruption was in thine heart before, in thy unregenerate ſtate; then were there ſwarms of worldly, wanton thoughts in thine heart, but thou perceiveſt them not: that thou now diſcerneſt them, it is, becauſe Chriſt, the Sun of Righteouſneſs, hath riſen upon thy ſoul, ſhining there by the beams of his light, which diſcovers unto thee the moſt inward and ſecret corruption of thine heart. So that the ſight and ſenſe of thy Corruption ſhould be ſo far from cauſing thee to queſtion the truth of Grace in thee, and thine intereſt in Chriſt, that it ſhould rather confirm thy belief therein.

2. Conſid. *Upon the work of Grace in any ſoul, corruption will be ſure to work and ſtir, even more than formerly.* In Mat. 2. 3. we read, that when Chriſt was born, all *Jeruſalem* was troubled. So when Chriſt is born in a ſoul, Corruption will be troubleſome, and be ſure to ſtir and rebel. Grace and Corruption being contrary one to another, they will luſt one againſt another. Corruption may and doth rule and reign in ſome men's hearts, without any reſiſtance of Grace. But Grace doth never rule in any man's heart here, without the reſiſtance and oppoſition of corruption.

3. Conſid. *That the Lord doth not exact of us that we ſhould be perfectly free from the working and ſtirring of corruption in us; but that we ſhould endeavour to mortifie our corruption more and more, according to the meaſure of grace and ſtrength which we have received.* He doth not expect that we be without ſin, but that corruption do not rule and reign in our mortal bodies; that we ſhould, like ſlaves, obey it willingly in the luſts thereof; *Rom.* 6. 12.

4. Conſid. *Though corruption doth remain in God's Children after*

after their cloſing with Jeſus Chriſt by a true and lively faith, yet ſhall it not be imputed to them to their condemnation. This the Apoſtle expreſly declareth, *Rom.* 8. 1. Having in the foregoing Chapter ſet forth the condition of a regenerate man, in regard of the remainders of corruption in him; how that *He could not do the good he would, but did the evil which he would not; and that there was a law in his members warring againſt the law of his mind, and bringing him into captivity to the law of ſin.* Leſt any ſhould hereby be diſcouraged upon the ſight and ſenſe of his corruption, he immediately adds in the beginning of the Eighth Chapter, that, notwithſtanding the remainders of corruption, and the working and ſtirring thereof, *yet there was no condemnation to them who were in Chriſt Jeſus.*

Though there be a fountain of ſin in us, yet in Jeſus Chriſt there is a fountain opened for ſin and for uncleanneſs, *Zech.* 13. *Whoſe blood cleanſeth us from all ſin.* Let us therefore by faith ſprinkle our ſouls with the blood of Chriſt, by applying the merits thereof unto our ſelves for our comfort. Faith is the hand of the ſoul, and the ſoul by faith puts her hand into the wounds of Chriſt; and, having taken of his blood, beſprinkles her ſelf therewith. As thoſe houſes of the *Iſraelites*, whoſe door-poſts were beſprinkled with the blood of the *Paſchal Lamb*, were ſafe from the deſtroying Angel; ſo thoſe ſouls which are ſprinkled with the blood of Chriſt, are ſafe from the condemning power of their corruption.

18. *Queſt.* **What is Actual Sin?**

Anſ. *Actual Sin is the fruit of Original Sin in evil thoughts, words and deeds.*

Expl. All Actual Sins may be reduced to three heads: *viz.* 1. *Evil Thoughts.* 2. *Evil Words.* 3. *Evil Deeds.*

1. *Evil Thoughts* or *Imaginations*, Gen. 6. 5. *Every imagination of the thoughts of his heart was only evil continually.* Oh what a world of wickedneſs is the heart of Man! If there were no more in it than its evil thoughts, what ſwarms of them are there! Thoſe ſwarms of flies, lice, and locuſts, that were the plagues of *Egypt*, were but a ſmall number to thoſe Armies of evil thoughts, that are in the hearts of men.

2. *Evil*

2. *Evil Words.* Theſe are alſo actual ſins, as appeareth, *Matth.* 12. 36. he ſaith, *At the day of Judgment men ſhall give account for every idle word.* That, whereof an account is to be given at that day, is a ſin; yea, a ſin to be condemned. *Idle words* therefore are ſins; and if *idle words*, then ſurely *evil words* are ſins, yea, actual ſins, being actions of the tongue or mouth.

3. *Evil Deeds*, or *outward Actions*: Concerning theſe no queſtion can be made, but they are actual ſins. Being *deeds*, they are actual; being *evil*, they are ſins. *Thoughts* and *luſts* are actions of the ſoul, diſcerned only by God. Words are actions of the tongue, diſcerned by the ear; but outward actions are diſcerned by the eye, and apparent to God and man.

Applic. Learn hence, *That our recovery out of our ſinful ſtate,*

I. *Muſt begin deep in our very hearts and natures.*

Firſt, *We muſt lay deep in our humiliation.* Our humbling and loathing of our ſelves, ſhould be chiefly, for that we are rotten at the core; that our hearts and our very natures are ſo corrupt and depraved. Some *fooliſh ſinners* go about to excuſe themſelves from their hearts, ſaying, *That though their lives be evil, yet they have a good heart toward God.* Whereas the heart of ſinners is the worſt part in them: 'tis a ſign what a good heart thou haſt, by the fruit that comes forth. Doth thy lying, and ſwearing, and drinking, and rioting, with which thy life abounds, come out of thy *good heart?* Is it an *holy root* that ſends forth ſuch *unclean fruit?* Surely no, thine heart is the worſt part in thee.

Secondly, *Begin your mortification here.* The *body* of ſin muſt be firſt deſtroyed before its *members.* Lay the axe to the *root* of the *tree*, caſt ſalt into the *fountain*, if you would have the waters healed. Your *heart-purging*, and *heart-mortifying*, muſt be your great *work.* Let your natures be changed, be renewed in the ſpirit of your minds, if ever you would be ſoundly recovered.

II *It muſt extend far, even through the whole life.* Our *recovery* out of our *ſinful eſtate* muſt begin in our *hearts*, but it muſt not end there; our *evil branches* muſt be *lopp'd*, our *evil fruit* muſt be *ſhaken off*, as well as our *evil root healed.* There muſt be an univerſal *reformation* of the *life*, as well as

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an inward *renovation* of the *heart*. O ſinners, purge your conſciences firſt, and then alſo purge your converſations from dead works. Kill ſin within, and fly from ſin without. What have been thy ſinful ways and practices? Haſt thou been given to ſwearing or lying, or drunkenneſs, or what other evils are there, that thou haſt been accuſtomed to? Whatever they be, reſolve, through the aſſiſtance of God's grace, to have no more to do with thy former ſinful courſes; and this will prove thee a recovered ſoul.

Go ſinner, go before the Lord; confeſs thine evil nature, confeſs thine evil practices, and, as much as thou canſt, the ſeveral particulars of them, with their aggravations; and give not over till thou feel ſhame to cover thy face, and ſorrow to fill thine heart; and thenceforth ſet thy ſelf to crucifie thine evil nature, and to turn from all thine evil ways: ſo ſhalt thou be able to ſay, *This my ſoul was dead, and is alive; was ſick, and is ſound.*

Having ſhewed the kinds of Actual Sins, come we now to ſhew the ſeveral ways of committing them.

19. *Queſt.* **How many ways is Sin committed?**

Anſ. *Three ways: Firſt, By committing, or doing, that which the Law forbids.*

Secondly, By omitting, or not doing, what the Law requires.

Thirdly, By not performing Duties aright.

Explic. 1. *Sin is committed, by doing that which the Law forbids.* The Law ſays, Swear not, Lie not, Thou ſhalt not covet, &c. Now he that doth ſwear, lie, or do any thing, which the Law forbids, is a tranſgreſſor.

2. *By omitting, or not doing, what the Law requires.* If thou art not a Lyar, or Swearer, &c. yet if thou liveſt in the neglect of prayer, or of the due ſanctification of the Sabbath, or inſtructing thy Family, or of any other known Duty; hereby alſo thou art a Tranſgreſſor.

3. *By not performing Duties aright.* God hath regard, not only to the matter, but to the manner of our good Duties. He that prays, and doth not pray fervently; he that hears, and doth not hear attentively; he that gives, and doth not

give

give chearfully; this is not the praying, or hearing, or giving that *God* requires, or will accept.

Applic. 1. *How much more ſin are we guilty of than moſt men imagine?* By the time you have caſt up your multitudes of ſins of commiſſion, and have looked over your neglect of known duties, and added to them your manifold failings in the manner of *doing* thoſe things which you have *done*: Oh to what a formidable *number* will they riſe!

2. *How great need have we of a Jeſus to anſwer for us.* We could never ſatisfie for one ſin, if we had no more; how then could we anſwer for ſuch numerous multitudes, if we had not a Jeſus to anſwer for us?

3. *How great need have we of a continued daily repentance?* While there is ſinning, there muſt be repenting, and our repentance ſhould bear (as much as we are able) ſome proportion to our ſins. Many ſins call for many ſighs and tears, and repeated ſins for renewed repentance.

4. *Whatever your care of duties be, let nothing ſhort of uprightneſs ſatisfie you.* Weakneſſes there will be, and we may not be diſcouraged at them. But how weak ſoever you be in your duties, be ſure you be not Hypocrites. What's done but weakly, if it be but honeſtly done in ſimplicity and godly ſincerity, with a plain mind to ſerve and glorifie God, according to what you are able; this will be accepted with God.

20. *Queſt.* **Are all Sins equally hainous and offenſive in the ſight of God?**

Anſ. *Surely no. But ſome Sins in their own nature, and others in regard of ſome aggravating circumſtances, are greater than others.*

Explic. The hainouſneſs of ſome ſins above others is,

1. *In their own nature.* And thus ſins againſt the firſt Table are more hainous than ſins againſt the ſecond Table; that is, taken in the ſame degree. And farther, ſinful deeds are ordinarily worſe than ſinful words; and ſinful words than ſinful thoughts, &c.

2. *In reſpect of their aggravations.* Thus *ſins* againſt *knowledge* are greater than *ſins* of *ignorance*: *Wilful ſins* are greater than *ſins* of *infirmity*: *Sins* of *Profeſſors* are greater than of

of thoſe that make no Profeſſion. *Sins* of *Magiſtrates* and *Miniſters* are ordinarily more provoking than the *ſins* of *Common People*, and the like.

Applic. 1. *Let us therefore be watchful, as againſt every ſin, ſo eſpecially againſt groſs ſins.* The greater thy *ſins*, the greater ſhall be thy *plagues*.

2. *Yet let us not allow our ſelves in little ſins.* The leaſt *ſin* unrepented of, may damn; *Rom.* 6. 23. *The wages of ſin is death*; that is, of every *ſin*, great or little: For the Apoſtle directly affirmeth of *ſin*, without any reſtraint or limitation thereof, *that it bringeth death.* So that unleſs the ſmaller *ſins* be no *ſins*, the ſmalleſt muſt needs be deadly; conſidering that the ſmalleſt *ſins* that be, come under this name SIN, the wages whereof is death.

21. *Queſt.* **What is the Puniſhment due to Sin?**

Anſ. *The puniſhment due to Sin is, The wrath and curſe of God which cauſeth all the miſeries of this life; at the end death, and eternal torment in Hell.*

Explic. In this Anſwer is ſet forth the miſerable eſtate of Man by ſin; which conſiſteth in five particulars.

I. *All men by their ſins are under the wrath of God;* Liable to his wrathful diſpleaſure: which is ſo dreadful a condition, as no created underſtanding can conceive how ſad it is; *Pſal.* 90. 11. *Who knoweth the power of thine anger?* As if he had ſaid, who is able to expreſs or think how terrible and dreadful the wrath of God is againſt thoſe, with whom he is juſtly incenſed? *Prov.* 20. 2. ſaith the Wiſe man, *The wrath of a King is as the roaring of a Lyon.* What then is the wrath of God, the King of Kings? Whoſe wrath is a conſuming fire.

How then may we wonder at the folly, or rather madneſs of thoſe men, who wilfully adventure upon the committing of known *ſins*, whereby they incenſe the fire of God's wrath, and caſt themſelves into the midſt thereof!

II. *All men by their ſins are under the curſe of God;* which attendeth them in every place. If they are in their houſes, *The curſe of God is in the houſe of the wicked*; Prov. 3. 33. yea, and follows them into the fields and orchards; ſo that they are

curſed in whatſoever they have and enjoy. The curſe of God meets them in every Providence, and followeth them in all their undertakings. What good ſucceſs then can they expect in any buſineſs?

III. *All men by their ſins are liable to all the miſeries of this life.* Even to all ſorts of miſeries: Miſeries appertaining to their bodies; as all manner of ſickneſſes and diſeaſes, griefs and pains, baniſhment and impriſonment, with the like. Miſeries appertaining to their *ſouls*, as dreadful agonies, terrors of conſcience, vexation of ſpirit, with the like. Miſeries appertaining to their eſtate; as loſſes by fire, thieves, and the like. Miſeries appertaining to their *names*; as ſlanders, reproaches, backbitings, and the like. Innumerable are the miſeries whereunto men in their natural eſtate are here ſubject; which are not to them fatherly chaſtiſements for their good and amendment, but vindictive puniſhments on them for their ſins.

IV. *All men by their ſins are ſubject to death.* Only ſuch are to be excepted, whom God extraordinarily took in their bodies into Heaven; as *Enoch*, *Heb.* 11. 5. and *Elijah*, 2 *Kings* 2. 11. And thoſe which ſhall be living at the moment of Chriſt's coming to judgment; they have no time to die, but ſhall ſuddenly be wrapt up from earth, and in their bodies, as well as in their ſouls, be ſet before the Judgment-ſeat of Chriſt. But certain it is, that all others muſt die; though for the *time* when, the *place* where, and the *manner* how, it is uncertain.

Happily ſome on their Death-beds may begin to bewail their wicked lives, and wiſh they had leſs minded the world and their ſinful pleaſures, and more minded the *concernments* of their *precious ſouls*; and that they had better improved the *means* and *opportunities* of *Grace*, which were afforded unto them. But alas, they may find it is too late to cry out with *Balaam*, *Oh that I might die the death of the righteous*, when they have neglected to live the life of the righteous. For as men's lives are, ſo commonly are their deaths: and as death leaves them, ſo ſhall judgment find them. And therefore it will be our wiſdom now to improve the *means* and *opportunities* of *Grace*, now to abandon our *luſts*, and to reſign up our *ſelves* unto Chriſt; who alone can make death comfortable to us.

V. *All*

V. *All men by their ſins are ſubject to eternal torments in Hell.* Here is to be noted both the *Extremity* and the *Perpetuity* of *Hell Torments*, whereunto the wicked are ſubject. Firſt, *The Extremity of their Miſery*, in that they ſhall be tormented in Hell. Secondly, *The Perpetuity thereof*; their torments in Hell will be *Eternal*.

1. If thou liveſt and dieſt in thy *ſins* unrepented of, thou muſt look to partake of the ſecond death, as well as of the firſt. I mean, to be *tortured* and *tormented* in *Hell fire*, prepared for the Devil and his Angels. What the *pains* of Hell are, the *Scripture* ſetteth forth by *reſemblances* taken from things moſt terrible to ſenſe, and moſt tormenting, as *fire* and *brimſtone*; which are only to help our underſtanding in thoſe things which paſs our knowledge.

2. *As the torments of Hell are extream, ſo are they eternal*; therefore ſet forth by *everlaſting fire*, and by the *worm that never dieth*; Mark 3. 12. And in *Revel.* 14. 11. it is ſaid, *That thoſe who are caſt into the Lake of Fire and Brimſtone, ſhall be tormented day and night for ever and ever.* And their being is ſo upheld, that they are never conſumed. So that though they are moſt grievouſly tormented, yet ſhall there be no end of their pain; which indeed maketh Hell to be Hell.

Applic. 1. *This may inform us of the ſad condition of every impenitent ſinner.* Surely, if this were ſeriouſly conſidered, that thou art under the *wrath* and *curſe* of *God*, it would ſo ſtartle thee, that thou would'ſt not be able to eat, or ſleep, or work, without fear and trembling, when, for ought thou knoweſt, the next hour might wrap up thy ſoul in everlaſting flames. And yet here is thy miſery, thou wilt ſcarcely ſpend a ſerious thought upon it from one day to another, but act as ſecure and ſenſeleſs as if thou were in no danger at all.

O ſinner, Is this a ſtate to be at reſt and ſecure in? To be ſo jolly and merry in? Thou art merry, taking thine eaſe and pleaſure: but Man, what is thy condition? What! under the wrath and curſe of God; At the very mouth of Hell? In hazard every hour of dropping down into the Lake of Fire? and yet ſo merry and ſecure?

2. *How ſhould the conſideration of the dreadful deſert of ſin raviſh our ſouls with an admiration of the ſurpaſſing love of Chriſt*; in bearing our ſins in his Body on the Tree, and there offering up his life as an all-ſufficient Sacrifice and Satisfacti-

on to God's Juſtice; to free us from that wrath and curſe of God, which neither we, nor the Angels in Heaven, were able to bear! What can more endear our hearts to Chriſt than this?

22. *Queſt.* **Is there any means to free ſinful men out of their miſerable eſtate?**

Anſ. *Yes, God hath given unto Man a Saviour.*

Explic. Man being unable to help himſelf out of his miſerable eſtate; God the Father, out of his infinite wiſdom and goodneſs, found out a way and means of Man's Recovery; *John* 3. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* True it is, all and every of the Perſons have ſeveral works in the effecting of Man's Salvation. *The Father* was the Fountain and Contriver of it: *The Son* was the means of purchaſing it; he deſcended from Heaven, took our Nature upon him, and therein offered up his own Life, as an all-ſufficient Sacrifice, and full Satisfaction to God's Juſtice for Man's Sins. *The Holy Ghoſt* applieth and ſealeth unto our hearts the benefit of our Redemption, whereby we come to be effectually partakers of it. Thus do they all concur to the effecting this great work.

But the plot and project thereof was laid by God the Father; of which there can be no cauſe aſſigned, but his free love, pity and compaſſion.

Applic. *Let the whole World admire and adore the infinite Wiſdom, and tranſcendent Love of God the Father, to poor loſt Man, in finding out ſuch a way and means of Man's Redemption, as the Death of his own Son.*

That our hearts may be the more raiſed up to an admiration of the ſingular love of God unto loſt Man herein, conſider we

1. *What kind of Son God gave for our Redemption:* Not an Adopted Son, but his own Natural Son, Not one Son of many, but his only begotten Son. Not ſuch a Son as *Eſau* was to his Father, even a grief of heart unto him; but his dearly beloved Son, who never diſpleaſed him, but was daily his delight, *Prov.* 8. 3.

2. *For whom God ſent his dearly beloved Son into the World:* Surely

Surely not for Angels, nor for Man in his innocent eſtate: but God commendeth his love in giving his Son to us, and for us, when we were ſinners, yea enemies to him, whom he might juſtly have deſtroyed.

II. *O let the love of God have its proper fruit and efficacy upon our hearts in returns of love to him again*, let us make it our deſign how to live to his honour and glory, who made it his deſign how to glorifie us, who had plunged our ſelves into a ſtate of damnation.

III. *Hath God of his free Grace, and rich Mercy, provided ſuch a Saviour for poor loſt ſinners? let us then accept of him*; give him hearty welcome into our ſouls.

Two things are requiſite to make Chriſt ours; *God's giving*, and *Our taking*. The former is done, God hath given Chriſt to us: 'Tis the latter that lieth on us, *to take Chriſt*, whom Cod hath given. Doſt thou accept of Chriſt? Art thou willing to venture thy Soul upon him? To deny thy ſelf, thine own luſts, and thine own righteouſneſs? To be one of his Diſciples and Followers in Holineſs? If this be the unfeigned purpoſe of thine heart, then Chriſt is thy Saviour and Redeemer, and thou art one of his redeemed ones.

23. *Queſt.* **Who is Man's Saviour?**

Anſ. *Man's Saviour is the Lord Jeſus Chriſt, who was both God and Man in one Perſon.*

Explic. In this Anſwer the Author of Man's Redemption is ſet forth.

1. By his *Titles*, which are two; 1. *Saviour*. 2. *Lord*.

2. By his *Names*, which are two; 1. *Jeſus*. 2. *Chriſt*.

3. By his *Natures*, which are two; the *Divine* and *Humane*, for he was both God and Man.

4. By the *Union of his two Natures in one Perſon*; being God and Man in one Perſon.

1. *Chriſt is here ſtiled Saviour.* When Man by his Fall had deeply plunged himſelf into a ſtate of ſin and miſery, and was helpleſs and hopeleſs, in reſpect of any means of his own, for his recovery, it pleaſed the Lord, out of his free grace and rich mercy, to provide him a Saviour, in and by whom Salvation is to be had, and in no other; *Acts* 4. 12. *Neither*

is there Salvation in any other; for there is none other Name under Heaven given amongſt Men, whereby we muſt be ſaved.

This ſecond Title given unto Chriſt, is *Lord*; which in the Holy Scripture is frequently given him, and that in a two-fold reſpect.

1. *By right of Creation,* having given a being to all Creatures; the Creator of all muſt needs be Lord of all.

2. *By right of Redemption.* He who redeemeth any out of Bondage, is in that reſpect their Lord: Chriſt therefore having ſaved and redeemed us from all our enemies, is in that reſpect *our Lord.*

II. For his *Names.* The firſt is *Jeſus:* This Name was given by an Angel from God; *Matth.* 1. 21. It is an *Hebrew* word, and ſignifieth *Saviour.* The Angel that gave the Name *Jeſus,* giveth this reaſon thereof, *He ſhall ſave his people from their ſins*; Mat 1. 21. His other Name is *Chriſt,* which was alſo attributed to him by an Angel; *Luke.* 2. 11. It is a *Greek* word, and ſignifieth *Anointed.* Now, becauſe the whole World was diſtinguiſhed by theſe two Names, *Jews* (who were of the Church) and *Greeks* (who were out of the Church) *Acts* 14. 1. To ſhew, that Jeſus Chriſt was to be the Saviour both of *Jews* and *Greeks,* even of all ſorts of People; theſe two Names, *Jeſus Chriſt,* being of different languages, are given to him. *Jeſus* ſhews him to be a Saviour; *Chriſt* an able Saviour, becauſe *Annointed*; that is, ſet apart, gifted and enabled to the Work and Office of Mediatorſhip.

III. *His Natures are two.* Firſt, *His Divine Nature,* implied under this word *God.* Chriſt ever was and is the Eternal Son of God, being very God of very God, of the ſame Divine Eſſence and Subſtance that the Father is. The reaſons why it was requiſite that our Redeemer ſhould be God are theſe:

1. *That he might be able to endure that which for Man's ſin he was to undergo.* Such was the wrath of God againſt ſin, that it would have preſſed all the Angels in Heaven down to Hell. There was need of a Divine Power to ſupport under the Divine Wrath. Chriſt's Humane Nature would have been overwhelmed with the heavy weight of God's Wrath, had not the Divine Nature ſtrengthened and upheld it.

2. *That his obedience and ſufferings might be of an infinite price*

price and value. That which made the Obedience and Death of Chriſt to be of ſuch an infinite value, was, that it was the Obedience and death of the Son of God, of him who was God as well as Man.

Secondly, *His Humane Nature is expreſſed in this word, Man.* Chriſt being the Son of God, became Man, by aſſuming the Humane Nature to the Divine. The reaſons why it was requiſite that Man's Saviour ſhould be Man as well as God, are theſe:

1. *In General, That he might die.* For the doom againſt ſin, *Thou ſhalt die the Death;* Gen. 2. 17. went out of God's Mouth before ſin was committed. Now every word of God muſt ſtand; ſin therefore being committed, death muſt be undergone; and Chriſt, who undertakes to be our Redeemer, muſt die for our ſins: but as God he could not die, therefore it was requiſite that he ſhould aſſume ſuch a nature as was ſubject to death.

Secondly, *That in the ſame nature which had ſinned, ſatisfaction for ſin might be made. Since by Man came Death, by Man came alſo the Reſurrection of the Dead;* 1 Cor. 15. 21.

Juſtice required that the nature which ſinned ſhould die for ſin; Mercy therefore afforded ſuch a Surety as might be agreeable to Juſtice.

IV. In the next place followeth *the Union of the two Natures, in our bleſſed Saviour*, expreſſed in this phraſe, *God and Man in one Perſon.* He being God, aſſumed the Humane Nature into the Unity of his Divine Perſon: Which Union is not by converſion of the God-head into the Man-hood, nor of the Man-hood into the God-head; but it is ſuch an Union as makes two Natures one Perſon, and yet the Natures remain diſtinct; as we ſee in the Union of Man's Soul and Body. The Soul is a Spiritual ſubſtance, the Body is a Carnal Subſtance; yet both theſe united, make but one Man, one Perſon. So Chriſt's Divine and Humane Nature being united, make but one Perſon, never to be ſevered one from the other: but he continueth to be God and Man, in two diſtinct Natures, and one Perſon for ever. The reaſon of this Union was, becauſe he was to be Mediator between God and Man, and to reconcile God to Man, and Man to God; Meet therefore it was, he ſhould have intereſt in both Natures.

Applic. This affordeth ſeveral Uſes.

1. *Of Admiration.* For Chriſt's taking our Humane Nature into his Divine, was the moſt incredible thing that ever was. And truly, Supream Majeſty to be cloathed with the rags of our Humanity, the Deity to be incarnated, is ſuch a thing that Speech cannot expreſs it, Wit cannot conceive it, but Men and Angels ſtand amazed at it.

2. *Of Information, To inform us of the great advancement of our Humane Nature, by Chriſt's aſſuming it into Union with his Divine.* For hereby Man's Nature is highly advanced and honoured above the Nature of Angels. So as we may well cry out with the Pſalmiſt, *Pſal.* 8. 4. *Lord. what is Man, that thou art mindful of him? or the Son of Man, that thou ſo regardeſt him?*

2. *Of Exhortation, How ſhould the conſideration hereof ſtir us up to a ſerious inquiſition, what we ſhould do for the honour of Jeſus Chriſt, who hath ſo far honoured us?* The truth is, as it is a ſign of an honeſt and thankful heart, ſo it is our duty, and will be our wiſdom, to be often caſting and contriving with our ſelves what we may do, whereby we may bring glory unto Chriſt, who hath ſo far honoured us.

24. *Queſt.* **How did the Son of God take to himſelf Man's Nature?**

Anſ. *The Son of God did take to himſelf Man's Nature, by being conceived in the Womb of the Virgin* Mary *by the Holy Ghoſt, and born of her, but free from ſin.*

Explic. This Anſwer ſetteth forth Chriſt's Incarnation, in which are two things eſpecially to be noted.

1. *That our bleſſed Saviour became Man,* Acts 17. 31. He was not only in the form, and faſhion, or ſhape of a Man, but a true and real Man.

Firſt, *He had the two eſſential parts of a Man,* an Humane Body, and a reaſonable Soul.

Secondly, *He took on him the frailties and infirmities of Man*; only here note, that of Humane Infirmities,

1. *Some are Perſonal,* Such as befal particular Perſons ariſing from accidental cauſes; ſuch as *Madneſs, Blindneſs, Deafneſs;* and theſe Chriſt did not aſſume: for he took not any Man's Perſon, but the Nature of Man upon him.

2. *Some*

2. *Some are common to all men*, as *Hunger*, *Thirſt*, *Wearineſs*, *Grief*; and ſuch as theſe Chriſt was ſubject to: Man's ſinful Infirmities he took not.

II. *How Chriſt took Man's Nature.* To this it's anſwered, *By his being conceived in the Womb of the Virgin* Mary *by the Holy Ghoſt, and born of her.*

Firſt, *He was conceived by the Holy Ghoſt*: By whom,

1. His Body was miraculouſly formed of the Subſtance of the Woman, without the concurrence of Man.

2. It was ſanctified and ſeparated from ſin, in the very inſtant of its forming.

Secondly, *He was born of the Virgin* Mary. Of a *Virgin*; for ſo it was propheſied of him; *Iſa.* 7. 14. And her Name is mentioned, that it might be known that ſhe was of the Linage of *David*, from whom the *Meſſiah* was to ſpring.

Applic. 1. *This doth inform us of the tranſcendent love of Chriſt to our Souls.* That for us Men, and for our Salvation, he ſhould ſo far humble himſelf, as not only to become Man, but to be conceived in the Womb of a poor Virgin, and therein to abide ſome Months. O the amazing, matchleſs love of Chriſt herein.

2. *This ſhould teach us to be content with any abaſement for Chriſt's ſake*; and willingly to ſtoop to any thing wherein we may do him ſervice: yea, to be of no reputation for his ſake.

25. *Queſt.* **What Offices did Chriſt take upon him to work out our Salvation?**

Anſ. *Chriſt took upon him three Offices, He became a Prophet, a Prieſt, and a King.*

Herein Chriſt was exalted above all the Sons of Men. There have been ſome amongſt Men, that have been in one or two of theſe Offices; but no Man in all Three, as a learned Man obſerves. *Moſes* was a Prophet, *Aaron* was a Prieſt, *Solomon* was a King, *Melchiſedeck* was King and Prieſt, *Samuel* was Prieſt and Prophet, *David* was King and Prophet; but only Chriſt was King, Prieſt and Prophet.

26. *Queſt.* **What is the chief Work of Chriſts Prophetical Office?**

Anſ.

Anſ. *The chief Work of Chriſt's Prophetical Office is, to make known the Father's Will unto his Church by his Word and Spirit.*

Explic. Three things are here to be noted.

2. *That Chriſt is the Prophet or Teacher of his Church,* according to that, *Acts* 7. 37.

2. *What it is that Chriſt taught or revealed to his Church:* This is expreſſed to be *the Will of his Father;* that is, All that which God will have us to believe or to do, in order to our Salvation; all matters of *Doctrine,* and all matters of *Duty.* There is nothing neceſſary to be believed or known; there is nothing neceſſary to be done, towards our obtaining Salvation, but Chriſt our Prophet revealeth it to us.

3. *How Chriſt revealeth it to us;* namely,

Firſt, *By his Word;* both by the Scriptures, which are his written Word, and by his *Miniſters,* who are to preach and to expound his written Word: concerning whom he therefore ſaith, *Luke* 10 36. *He that heareth you, heareth me.* When Miniſters preach to you, Chriſt preacheth to you by them: when Miniſters inſtruct you, Chriſt inſtructeth by them.

Secondly, *By his Spirit.* The Word, by the Miniſtry thereof, preacheth to the Ears, the Spirit preacheth to the heart. The Word lays down, and lays before us all the Will of God; and the Spirit lays open, expounds and applies it to us. Chriſt doth not teach by the Word, without the Spirit; nor doth he teach by the Spirit, without the Word; but by both conjunctly.

Applic. 1. *Let no Man's preaching be regarded or embraced,* if it be not according to, and out of the written Word; *Iſa.* 8. 20. *To the Law and to the Teſtimony: If they ſpeak not according to this Word, it is, becauſe there is no light in them.*

2. *Let no man ſatisfie himſelf with the bare teaching of a Man, though a Miniſter of Chriſt.* Lift up thine heart, for the Spirit, both to enlighten thee in the underſtanding of the Word, and effectually to apply and work it upon thine heart.

3. *Is Chriſt the Prophet and Teacher of his Church? then let all Chriſtians learn of him:* So he requires, *Matth.* 11. 29. *Learn of me.* To paſs by matters of Doctrine at preſent,

There

There are three great practical Leſſons which he teaches all his Diſciples; *Mat.* 16. 24, *If any man will come after me, let him deny himſelf, and take up his Croſs, and follow me.*

27. *Queſt.* **What are the parts of Chriſt's Prieſtly Office?**

Anſ. *The parts of Chriſt's Prieſtly Office, are, To make Satisfaction and Interceſſion.*

Explic. I. The firſt part he did when he was upon Earth, by offering up himſelf a Sacrifice to ſatisfie *Divine Juſtice.* The latter he doth in Heaven; ſitting at God's right hand, he ceaſeth not to make interceſſion for us.

For the better clearing the fore-mentioned particulars, know,

1. *The Sacrifice which Chriſt, as Prieſt, offered up, was himſelf.* Indeed the Humane Nature of Chriſt only was offered up. For the Deity, ſimply conſidered in it ſelf could not ſuffer, much leſs be offered up a Sacrifice; yet, by reaſon of the near union of the two *Natures* in one *Perſon,* he is ſaid *to offer up himſelf*; Heb. 7. 27. and to *give himſelf,* as *Epheſ.* 5. 2. This Title *Himſelf,* having reference to that Perſon, who was both God and Man, ſheweth the price of our Redemption to be of infinite value.

2. *The chief end of Chriſt's offering up himſelf a ſacrifice, was, to make ſatisfaction to God's Juſtice for our ſins, and ſo to reconcile us unto God.* Chriſt's Sacrifice on the Croſs was of ſuch efficacy, that God's Juſtice was thereby abundantly ſatisfied for the ſins of his people. Yea, it was ſufficient for the ſins of all men; which appeareth, as by the extremity of his ſufferings, ſo by the dignity of his Perſon, which was ſuch as made his ſufferings for a time, to be equivalent to our deſerved ſufferings for ever.

II. *The other part of Chriſt's Prieſtly Office is his making interceſſion for us;* which he doth ſeveral ways.

1. *By preſenting himſelf to his Father for us;* as *Heb.* 9. 24. *Chriſt is entred into Heaven, to appear in the preſence of God for us.*

2. *By manifeſting his Will to have ſuch and ſuch partakers of his ſacrifice;* Joh. 17. 24. ſaith our Saviour, *Father, I will, that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory.* The

The word *Interceſſion* properly ſignifieth *ſupplication for another*. It is attributed to Chriſt, eſpecially as he is in Heaven, by way of reſemblance. The reſemblance may be taken from the *Favourite of a King*, who is always at Court in the King's preſence; and thereupon preſents his Friend's Petition to his Majeſty, and intercedes for him till it be granted. Yet muſt we not literally take Chriſt's Interceſſion, as if in Heaven he proſtrated himſelf before his Father, and made actual ſupplication to him. Theſe things were a part of his Humiliation, which he performed on Earth; *Heb.* 5. 7. He is now exalted, and the things which now remain for him, as our Prieſt, to be done, are matters of Dignity and Authority; which may all be brought to the two Heads before-mentioned.

1. *A preſenting of himſelf to God for us.*
2. *A preſenting of his Will for our Salvation.*

Applic. 1. *Hath Chriſt offered up himſelf a ſacrifice for thee? Offer thou up thy ſelf a ſacrifice to him*; Rom. 12. 1. Look upon thy ſelf as no longer thine own, but become wholly the Lords, *a living ſacrifice, holy and acceptable to God.* Hath Chriſt been a ſacrifice for thee, and wilt thou ſtill ſacrifice thy ſelf to the Devil and thine own hearts luſts; God forbid. Give thy ſelf to the Lord, to glorifie him in thy body and in thy ſpirit, which are his; 1 *Cor.* 6. 20.

2. *Doth Chriſt make interceſſion for thee; Doth Chriſt pray for thee? Then thou maiſt with the more confidence pray for thy ſelf.* Whenever thou prayeſt for pardon of thy ſins, for power againſt ſin, for grace, peace, or comfort, or whatever good thing thou wanteſt, O what hope is there that thou maiſt prevail and obtain what thou prayeſt for, when Chriſt himſelf joyns in prayer with thee!

28. *Queſt.* **What are the parts of Chriſt's Kingly Office?**

Anſ. *Chriſt as King doth govern his Church, provides for her all needful good things, and protects her from all Enemies.*

I. *Chriſt as King, governeth his Church and People.* Now Chriſt's governing his Church, is partly *External*, and partly *Internal*.

First,

First, *External, by his Word.* Christ governs by Laws, and his Laws are in his Word. The Scriptures are Christ's Statute-Book, by which he governs, wherein his Laws are revealed; And also by such *Officers* as he hath appointed to stand in his room, to put his Laws and Orders in execution.

Secondly, *Christ's governing his Church is partly Internal, by his Spirit.* By this Internal Government he so powerfully works upon them, as he makes them willingly to subject themselves to him, *Psal.* 110. 3. In governing them inwardly by his Spirit, Christ enlightens their Understanding, boweth their Wills to his, setteth their affections on right objects, and wholly reneweth them. Thus can no other King govern his People, they cannot inwardly work obedience and Subjection in them.

II. *Christ as King provides for his Church.* His providing extends to all things needful for Soul or Body, even to all Temporal and Spiritual Blessings. For Temporal Blessings, we read, that they who followed Christ, professed that they lacked nothing; *Luke* 22. 35.

If in his Wisdom he suffer any of his to want, he can, and will teach them, as he taught his Apostle, contentedly and comfortably to be hungry, and suffer need, as well as wisely to be full and abound; *Philip.* 4. 12. *As for spiritual blessings,* that which the Apostle saith of the Saints at *Corinth,* 1 *Cor.* 1. 7. is true of all Saints every where; *They come behind in no gift,* or they are destitute of none. Yea farther, Christ as the King of Heaven, provides an heavenly inheritance for us; *Matth.* 19. 29.

III, *Christ as King protects his Church.* And his protecting of his Church, extends as far as his providing for it: For he protects it from Temporal, Spiritual and Eternal Enemies. The rest which the Church had in the Apostles time, giveth instance of his protecting it from temporal evils. If he suffer it to be afflicted, it is voluntarily and wisely, for his own glory and his Churches good, and he will afford her sufficient support in in the greatest trials.

The assistance which Saints have against Satan and his temptations, giveth evidence of his protecting them from spiritual enemies: and their freedom from damnation, *Rom.* 8. 1. doth the like in regard of eternal evils.

Christ

Christ protects his Church from her Enemies; First, *By restraining them.* Secondly, *By overcoming them.*

1. For the first, *Christ, as King, doth powerfully restrain the enemies of his Church,* from executing their wrath and rage against them; *Psal. 76. 10. The remainder of wrath thou wilt restrain;* that is, when he hath suffered their rage to boil up to that height as to accomplish his own gracious ends, then he puts a stop, suffers it to rise no higher, nor to continue longer than he pleases: Neither Men nor Devils shall strike a stroak, nor speak against the Saints, farther than the Lord permits them. He hath them all in chains; and though they will go to the utmost, yet they cannot go an inch beyond their Chain.

2. *Christ, as King, will conquer and destroy his, and his Churches enemies.* He will tread them under his feet, and destroy them. *He must reign till he hath put all his enemies under his feet,* 1 Cor. 15. 25. The Saints are the Wheat, the Enemies are the Chaff; the Son of Man shall preserve, *and gather the Wheat into his Garner, but the Chaff shall he burn up with unquenchable fire;* Mat 3. 12.

Applic Learn hence, 1. *To own Christ as your King,* and that not by giving him the Verbal Title of *King,* but by paying him the *Tribute,* and yielding him the *Homage* and *Obedience,* which is due to him; *Why call ye me Lord, and do not the things that I say?*

2. *Prove your selves to be Christs Subjects;* which you may do by these following particulars:

1. *By your Universal Obedience to all his Laws.* Christ's Subjects will not pick and chuse; in some things obey, and in other things refuse; but *will have respect to all his Commandments,* Psal. 119. 6.

2. *By the Constitution of your Spirits, and the course of your Lives.* Christ's Kingdom is not of this World, and his Subjects are no men of this World. They neither have *the Spirit of this World,* an earthly mind, nor seek *their portion in this World,* an earthly portion; nor have *their Conversation according to this World,* a Carnal Conversation; but their Hearts, and their Portion, and their Conversation is in Heaven.

Wouldst thou know, whether Christ be thy King? Enquire whether thou be his Subject. Hast thou unfeignedly resigned

up

up thy ſelf unto his Dominion? And doſt thou walk before him in all good Conſcience, and all manner of holy Converſation? Doth both thine heart and thy life ſay to him, *Lord, I am thine?* Surely he then ſayeth to thee, *Soul, thou art mine?*

29. *Queſt.* How far did Chriſt humble himſelf for our Redemption?

Anſ. *Chriſt humbled himſelf in his Birth, Life, Death, Burial, and Lying in the Grave.*

Explic. This Anſwer contains ſeveral parts and degrees of our Saviour's Humiliation.

1. *Chriſt humbled himſelf in his Birth*, in that he, who was God from all Eternity, was in the fulneſs of time born of a Woman, the great Creator of a Creature.

Yea, Chriſt was born in a low Condition, in wich reſpect he is ſaid to take upon him *the form of a Servant.* He who was in the form of God, condeſcended to take *the form of a Servant;* that is, the Nature of Man in a low and ſervile ſtate. Chriſt's Birth was attended with many abaſing Circumſtances.

1. He was born, not in a Princely Palace, but in *a Common Inn.*

2. Not in the beſt Chamber, but in the *very Stable.*

3. Being born, he was wrapped up in mean, and poor Swadling Cloaths, and laid in a *Manger*, inſtead of a *Cradle*, *Luk.* 2. 11.

II. Chriſt humbled himſelf in his life, in two particulars eſpecially:

Firſt, *In that he was made under the Law to fulfil it, which he did to the utmoſt.* He who was the Law-giver, and in that reſpect above the Law, ſubjected himſelf thereunto, both to the *Ceremonial* and *Moral* Law. To the *Ceremonial*, in being circumciſed the eighth day: And to the *Moral* Law, in obſerving the precepts thereof.

And whereas the Law requireth of us not only an *Active Obedience*, in doing what is commanded; but likewiſe a *Paſſive Obedience*, in ſuffering the puniſhment threatned upon our diſobedience; we being unable, either to do the one, or ſuffer the other: Jeſus Chriſt, as our Surety, in our ſtead, did

did both perform what we ſhould have done, and ſuffered what we ſhould have born: In which reſpect he is ſaid, *to be made under the Law, that he might redeem them, that were under the Law;* Gal. 4. 4.

Secondly, *Chriſt humbled himſelf in his life by undergoing the miſeries of this life.* His whole life was a continued ſuffering, even from his birth to his death.

1. *In his Infancy,* before he could go, he is conſtrained to flee into *Egypt,* for the preſervation of his life from cruel *Herod,* who thirſted after his Blood. The World no ſooner received Chriſt, but it perſecuted him; chaſing him into Foreign Countries; *Matth.* 2. 13.

2. *In his Youth, he humbled himſelf,* by taking pains in the poor Occupation of his ſuppoſed Father *Joſeph,* as appeareth by the queſtion of the *people*; Mar. 6. 3. *Is not this the Carpenter?*

During his abode upon earth, he was ſubject to all humane infirmities and afflictions, which are generally incident to all men; as heat and cold, hunger and thirſt, wearineſs, poverty, and the like.

3. *When he began to execute his Miniſterial Office,* then was he grievouſly aſſaulted with Satan's powerful and ſubtil temptations. He ſpendeth his life in doing well, and hearing ill. He is reproachfully called an *Impoſtor,* a *Deceiver, a Friend of Publicans and Sinners;* and what not?

4. *But eſpecially towards the latter end of his life, in his Agony in the Garden*; when he was deeply affected with the ſenſe and apprehenſion of the wrath of God incenſed againſt our ſins; as appeareth by ſeveral effects which followed thereupon; as,

Firſt, *It forced ſtrong cries and tears from him for freedom from the ſame,* in theſe words, *Father, if it be poſſible, let this cup paſs from me;* that is, the cup of his Father's wrath; which our ſins had imbittered.

Secondly, *It put him into a bloody Sweat.* The Evangeliſt ſaith, *His ſweat was, as it were, great drops of blood falling down to the ground;* and that *in a cold night:* for we read of a fire in the High Prieſt's Hall. The Devil could never make him ſweat, nor the cruelty of his Enemies, nor any of his painful labours and travels: but the wrath of God makes him ſweat till the blood come.

III. *Chriſt*

III. *Christ humbled himself in his death, undergoing the bitter death of the Cross.* He was put to this kind of death, partly, *By the wise providence of God*, it being a *cursed death*, and partly, *By the malice of his enemies*, they knowing it to be both a *shameful* and a *painful death*. So that, the death on the Cross was a *cursed*, *shameful* and *painful* death.

1. *It was a cursed death:* For the Lord of old had pronounced, that he, *who is hanged, is accursed of God; Deut.* 21. 23. Whereupon, saith the Apostle, *Gal.* 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a Tree.*

2. *The death on the Cross was a shameful death, in that such as were crucified hung naked.*

3. *The death on the Cross was a painful death,* in three respects,

First, Because the hands and feet, being above all other parts of the Body most sensible of torment, by reason that they abound with nerves and sinews, the instruments of sense and feeling, were pierced and nailed to the Cross with great Nails. So as that expression of the Church, *Lam.* 1. 22. may truly be applied to our Saviour; *Behold and see, if there be any sorrow like to my sorrow, which is done unto me; wherewith the Lord hath afflicted me in the day of his fierce anger.*

Secondly, *The death on the Cross was painful, because it was a long and lingring death; hanging several hours before they gave up the Ghost.* *Mark* 15. 25. we read, that it was *the third hour* when they crucified our Saviour; that is, they fastned him to the Cross about Nine of the Clock in the morning; and in *ver.* 34. we read, that, *At the ninth hour* Jesus *cried with a loud voice, and soon after gave up the Ghost;* which was at Three of the Clock in the Afternoon. So that our blessed Saviour hung six hours upon the Cross, and in every minute of each hour endured such exquisite torment, as exceeded the pangs of an ordinary death; whereof the whole World seemed sensible, and was much afflicted therewith; For the *Sun in the Firmament,* at Noon-day drew in his Beams, *from twelve to three of the clock there was a darkness over all the earth;* Luk. 23. 44. Being unwilling, as it were, to see such barbarous cruelty offered to the Son of God, and Saviour of the World; and was cloathed with black to celebrate his death. The

Earth it ſelf ſhook and trembled under it; and the very Rocks rent aſunder, as if they had had a ſenſe and feeling of his unconceivable pain and torment. And the whole frame of Nature ſeemed aſtoniſhed at ſo dreadful a Tragedy.

Thirdly, *It was a painful death, becauſe it was ordinarily accompanied with whippings and ſcourgings*; which, as it was uſed by the *Romans*, was a moſt grievous puniſhment.

IV. *Chriſt being dead, was buried; which was another degree of his humiliation*, whereby he was brought to the very duſt: yea, the manner of his Burial was very mean, being without all pomp and oſtentation.

V. *The laſt degree of his humiliation was his lying in the grave for a time.* The time wherein he lay in the Grave, was from the Even of *Friday* (*Matth.* 27. 57.) to the breaking of day in the morning of the Lord's day; *Matth.* 28. 1. For he was buried the Even before the *Jews Sabbath*, and lay in the Grave all that Sabbath-day, and roſe about the beginning of the Firſt day of the Week; which was a great degree of humiliation: becauſe he was ſo long held in captivity and bondage under death.

Applic 1. *This doth inform us of the hainous nature of ſin.* Sure it was a monſtrous evil that brought forth ſuch a monſtrous effect. Never make light of ſin more, which kill'd the Lord of Life. Thy ſins (O man, who ever thou art) have had an hand in this horrid fact.

2. The conſideration of Chriſt's humiliation and ſuffering, ſhould ſtir us up to admire and adore the unconceivable love of God the Father, in giving his Son, and of the Lord *Jeſus Chriſt*, in giving himſelf, to be born in ſuch a low condition, to live ſuch a life, and die ſuch a death for poor worms. Surely, *great is this miſtery of godlineſs*, and greatly to be admired; *God manifeſted in the fleſh*: 1 Tim. 3. 16.

3. *Labour we to anſwer this love of Chriſt.*

1. *By our readineſs to ſuffer for him, whatever he calls us to.* O let us do our beſt to live to him; yea, and be willing to die for his Name, who lived and died for us.

2. *By our dying to ſin.* Thy ſin it is which hath crucified thy King. O let it not live, neither live thou any longer in the love, and under the power of it. Say of thy pride, of thy Covetouſneſs, of thy ſinful Pleaſures, and of all thy Fleſhly Luſts, as they ſaid of him; *Away with them, away*

away with them; let them be crucified. Say to thy ſelf, *O my ſoul, ſeeing my Lord died for ſin, how ſhall I live any longer therein!*

30. *Queſt.* **What are the Degrees of Chriſt's Exaltation after his Humiliation?**

Anſ. *The Degrees of Chriſt's Exaltation, are His Reſurrection, his Aſcenſion, his Sitting at God's Right Hand, and his Judging the World at the laſt day.*

Explic. I. *The firſt was his Reſurrection.* The Scripture telleth us, that *On the third day he aroſe from the dead*; 1 Cor. 15. 4. and that with the ſame Body in which he ſuffered. As he laid down his life, ſo he took it up again, by his own power; whereby he declared himſelf to be the Son of God, to have fully ſatisfied Divine Juſtice, and to have vanquiſhed Death and Devil.

Chriſt's Reſurrection is a certain infallible truth, which is evident beyond all contradiction; whereof there were many eye-witneſſes, who ſaw him, and talked with him, after he aroſe; as appears, 1 *Cor.* 15. 5, 6, 7, 8.

II. *The ſecond Degree of Chriſt's Exaltation, was his aſcending up to Heaven.* Which is likewiſe a certain truth, apparent, as from many other Scriptures, ſo eſpecially from *Act.* 1. 9, 10, 11.

III. *The third Degree of Chriſt's Exaltation, was his ſitting at the Right Hand of God his Father.* This is a Metaphorical Expreſſion often uſed in Scripture. For, to ſpeak properly, God hath neither right hand nor left; he is a *Spirit*, and therefore hath no bodily parts nor dimenſions. But the words are a borrowed ſpeech from earthly Kings, whoſe Cuſtom is to place ſuch perſons at their right hand, whom they would highly honour.

So that by Chriſt's ſitting at the right hand of God, is meant,

1. *His Exaltation into the higheſt pitch of Glory*, above all Creatures in Heaven and in Earth.

2. *His Exaltation unto the higheſt degree of power and authority*; whereby, as Lord and King, he governeth the World, and that in order to the good of his Church and People. Not that the Father doth ceaſe to rule, but he doth

it by his Son; having committed the Execution and Adminiſtration of all Judgment unto him, until all the Enemies of the Church be utterly ſubdued; which will not be until after the Day of Judgment. And then will Chriſt deliver up his Kingdom and Government unto his Father: Yet, as God equal with his Father, Chriſt hath a Natural Kingdom which will never ceaſe.

IV. *Another degree of Chriſt's Exaltation, is his judging the World at the Laſt Day.*

Divines do much differ about the length of the Laſt Day; ſome affirming it to be a thouſand years: Others, that it will be only a Natural Day: Others, that it will be neither a truly Natural, nor Artificial Day, as we account. But, ſeeing the length of this Laſt Day is not expreſſed in Scripture, it becomes not us to limit the ſame.

Applic. 1. *Let Chriſtians learn to be conformed unto Chriſt, as in his Humiliation, ſo alſo in his Exaltation.* As we muſt *deſcend with Chriſt*, and be crucified with him, ſo we muſt riſe with Chriſt; as he *from the grave*, ſo we *from ſin.* And we muſt alſo aſcend with Chriſt. Chriſt is gone from Earth to Heaven, and thither alſo muſt our hearts aſcend after him; *Col.* 3. 1, 2. *If ye then be riſen with Chriſt, ſeek thoſe things which are above; where Chriſt ſitteth on the right hand of God: Set your affections on things above, not on things on the earth.*

Friends, Are you Chriſtans indeed? O prove your Chriſtianity by your riſing and aſcending. Set your hearts on things above, and not on the earth. It is the mark of the veſſels of deſtruction, *that they mind earthly things;* Phil. 3. 19.

2. *Shall Chriſt come to judge the World?* let us learn,

Firſt, *To live as thoſe that muſt be judged, ſo ſpeak and ſo do, as thoſe that muſt be judged;* Jam 2. 12. Thou that rejoyceſt in the days of thy youth, who walkeſt in the way of thine heart, and in the ſight of thine eyes, fulfilling the deſires and luſts of thy fleſh, and of thy mind; remember thy reckoning day, *Know that for all theſe things God will bring thee to judgment*; Eccleſ. 11. 9. Thou that takeſt thy liberty of fooliſh and filthy talking, of lying, ſwearing, or curſing: is this *ſo to ſpeak*, as a man that muſt be judged? Thou that liveſt in idleneſs, or wantonneſs; in worldlineſs, or laſciviouſneſs: is this *ſo to live* as a man that muſt be judged? O, how wilt thou appear? How wilt thou anſwer

for

for all, or any of theſe things, before the righteous Judge of Heaven and Earth?

Secondly, *Labour to get Chriſt to be your friend, your Judge to be your Advocate.* Ah ſinners! beware of neglecting Chriſt, at your peril, or to provoke him by your impenitence and hardneſs of heart. God hath made him your Judge, whom by your ſins you go on ſtill to make your enemy. Go ſinner, go to Chriſt this day, lay down thy arms and lie at his feet: break off thy ſins by repentance, reſign up thy ſelf to his dominion, take his yoke upon thee. Let him be from henceforth thy Lord, and he will by thy Friend in the Judgment. O tremble to think of Judgment, while thy Judge is thine Enemy; go ſpeedily, and make him thy Friend.

31. *Queſt.* **How comes Chriſt and thoſe things which he did and ſuffered to be ours?**

Anſ. *By Faith, which unites us unto Chriſt, in our Effectual Calling.*

Explic. Here note two things.

1. *That Believers are united unto Chriſt.*

2. *That this Union of Believers to Chriſt, is by Faith*; of which I ſhall treat afterwards.

For the firſt, *That Believers are united unto Chriſt,* is evident, as from the multitude of other Scriptures, ſo eſpecially from the 17th. Chapter of St. *John,* in divers verſes of that Chapter,

There is betwixt Chriſt and Believers,

1. *A Miſtical Union*; Epheſ. 5. 32. This Miſtical Union is ſhadowed out in Scripture, by the Union of the Husband and Wife; of the Vine and the Branches: in ſpecial, by the Union of the Head and the Body. Chriſt and his Saints do make up one Corporation, whereof he is the *Head,* and they are the *Members*; by which they have mutual right each in other.

2. There is betwixt Chriſt and his Saints a *Moral Union,* 1 *Cor.* 6. 17. *He that is joyned to the Lord is one ſpirit*; he is of the ſame mind, of the ſame heart with the Lord Jeſus. He is made like unto him, holy as he is holy, meek as he is meek.

Applic. *Let Chriſtians prove their Myſtical Union with*

Chriſt by their Moral Union. Art thou made like unto Chriſt, changed into the ſame Image? Art thou humble, meek and lowly, as he was? Art thou holy as he is holy? This will prove thee a Member of his Body.

32. *Queſt.* **What is effectual Calling?**

Anſ. *Effectual Calling is the Work of God's Spirit, whereby our Underſtanding being enlightned with the knowledge of our miſerable condition, and of Chriſt as our Remedy, we are perſwaded to cloſe with* Jeſus Chriſt *as our only Saviour and Redeemer.*

Explic: For the better clearing this great grace of *Effectual Calling*, take notice that there is a twofold Call to grace;

1. *A General and External Call.*
2. *A Special and Internal Call.*

I. *An Externall Call by the Miniſtry of the Word, inviting all that hear it to turn from their ſins, and come unto Chriſt.* Which Call ſome obey, others refuſe. Of which Call our Saviour ſpake, *Matth.* 20 16. *Many are called, but few are choſen.* This external Call is not always effectual to ſalvation, yet is it ſufficient to leave men without excuſe.

II. *An Internal Call,* when the Holy Spirit accompanying the Outward Miniſtry of the Word, doth by his powerful operation effectually bring the heart to Chriſt.

This *Effectual Calling* (which is the ſame thing with Regeneration, Converſion and Repentance, though expreſſed in a different notion) I ſhall clear unto you, by ſhewing you the ſeveral Works of the Spirit, by which he brings it about; as,

1. *By convincing us of our ſin and miſery,* Joh. 16. 8. that is, by making men know themſelves ſinful and miſerable creatures; and in a deep ſenſe thereof to cry out, *Oh, I am undone, being a ſinful loſt ſoul! Woe is me, how ſhall I eſcape the damnation of Hell.*

2. *The Spirit of God having convinced us of our ſin and miſery, enlightens our minds in the knowledge of Jeſus Chriſt;* What an All-ſufficient Saviour he is, able to ſave to the utmoſt from all our ſins and fears; and how willing and ready he is to receive and embrace all thoſe who ſincerely come unto him

3. *The*

3. *The Spirit of God having enlightned our minds in the knowledge of Chriſt, reneweth our Wills;* that is, worketh ſuch a gracious change upon them, whereby we become pliable to, and reſolved for obedience to the Will of God; *Pſal.* 110. 3.

4. *The Spirit of God having thus renewed our Wills, and thereby enabled us, he perſwades us to embrace Jeſus Chriſt, as our only Saviour and Redeemer.* That is, by his moſt weighty Arguments, his importunate Invitations, and beſeechings, he draws our conſent to Jeſus Chriſt; the fruit and iſſue of all which, is our coming in, and accepting of, and adventuring upon our offered Redeemer.

Applic. 1. Uſe. *Of Examination.* By what hath been ſaid, put thy ſelf upon the trial, whether thou be effectually called or not.

1. *Haſt thou been convinced of ſin?* Hath the Spirit of the Lord made thee to know thy ſelf a ſinner, a vile ſinner, a loſt and undone ſinner; ſo that thou haſt received the ſentence of death in thy ſelf, and made thee cry out, *O wretched man that I am, who ſhall deliver me?* Art thou, or haſt thou ever been ſuch a convinced ſinner?

2. *Art thou enlightned with the knowledge of Chriſt?* When thou haſt been convinced of *Sin*, wert thou alſo convinced of *Righteouſneſs;* that is, that there is in Chriſt the Righteous, a Righteouſneſs for *Sinners*, that is ſufficient to ſave Sinners; that is free for all Sinners to come in, and lay hold upon, and for thee in particular.

3. *How ſtandeth it with thy Will?* Art thou willing to come to Chriſt, whoſe Arms and Heart are open to receive all coming Sinners. Once thou hadſt no mind to Chriſt, thou hadſt more mind to thy Sins, to thy Pleaſures and Companions, than to Chriſt. Time was when thou wouldſt not come unto him, that thou mighteſt have Life. But hath the Lord now, by the power of his Spirit, renewed, and graciouſly changed thy Will, ſo that thou canſt ſay, *I am willing, I am reſolved for Chriſt, I am reſolved to truſt upon him as my Righteouſneſs, to take him for my Lord and King, to give up my ſelf to him for his Diſciple.* If this be thy Heart and Will, be of good comfort, thou art one of the called of the Lord.

2. Uſe. *Of Exhortation.* Of this Uſe there ſhall be theſe two Branches.

First, *If thou doubteſt thou art not thus wrought upon, nor brought into Chriſt, conſider what is thy preſent purpoſe.*

Art thou reſolved ſtill to ſlight the gracious calls and invitations of Chriſt? or now to cloſe with them, and accept of an offered Chriſt? Art thou willing this preſent day to forſake thy ſinful courſes? To give a Bill of Divorce to all thy former Lovers? And to take Chriſt for thy Lord and Huſband, to devote, and give up thy ſelf unto him? Oh, how happy would it be for thee, if this very day it might be done!

Secondly, if thou findeſt that thou art indeed one of the called of God, be exhorted, *To walk worthy of the vocation wherewith you are called.* To that end,

1. *Walk humbly.* 2. *Walk thankfully.* 3. *Be faithful in every good work.* 4. *Be watchful againſt every evil work.*

Do nothing unworthy that worthy Name by which thou art now called, and abound in every good thing wherein thou mayeſt walk worthy the Lord, unto all pleaſing; *Col.* 1. 10.

33. *Queſt.* **What Privileges do accompany ſuch as are effectually called?**

Anſ. *The Privileges which accompany our Effectual Calling, are Juſtification, Adoption, and Sanctification.*

34. *Queſt.* **What is Juſtification?**

Anſ. *Juſtification is an Act of God's Free Grace, whereby he pardoneth our Sins, and accepteth us as righteous in his ſight, upon the account of Chriſt's Righteouſneſs and Satisfaction received and applied by Faith.*

In the Anſwer there are theſe things obſervable:

1. *The efficient cauſe,* or Author of Juſtification, who is God alone; *Rom.* 8. 33. *Who ſhall lay any thing to the charge of God's Elect? It is God that juſtifieth.*

II. *The moving cauſe,* which is no other but the free grace of God; *Rom.* 3. 24. *Being juſtified freely by his Grace.*

Obj. If our Juſtification be only from Free Grace, how is it ſaid to be for the Righteouſneſs of Chriſt?

Anſ. 1. In reſpect of us, or any thing done by us, it is Free Grace. 2. It

2. It was the Free Grace of God which moved him to find us out a Redeemer, and to accept of his Righteouſneſs for ours.

III. *The matter or material cauſe of our Juſtification is the Righteouſneſs of Chriſt;* that is, his whole obedience, both *Active* and *Paſſive*. His *Active Obedience*, which conſiſted in ſubmitting himſelf to the Law of God, and fulfilling the ſame. And his *Paſſive Obedience*, which compriſeth under it all his ſufferings, even from his Birth to his Death. This is the Righteouſneſs whereby a Believer is juſtified before God, received into his Grace and Favour, and hath a Title given him unto the Heavenly Inheritance.

We are not juſtified by any Works of our own, either done before our believing in Jeſus Chriſt (for no man in an unregenerate eſtate can do any Works truly good and pleaſing unto God, or done after Grace received, and Faith wrought in us; for all ſuch Works are imperfect, being accompanied with manifold weakneſſes and infirmities. In which reſpect they are ſo far from being matter of Juſtification unto us, that they deſerve rather to be matter of Condemnation.

IV. *The inſtrumental cauſe, or recipient inſtrument of our juſtification is a true and lively faith*; I mean, ſuch a faith as is followed by obedience and productive of it; which is the ſpiritual hand whereby we receive and lay hold upon Chriſt, with all the benefits both of his Active and Paſſive Obedience; whereupon we are ſaid, *Rom.* 3. 28. *To be juſtified by Faith*, which is called, *Our receiving Chriſt;* Joh. 1. 12.

V. *The parts of our Juſtification are two.*

1. *The Pardon of all our ſins.*

2. *Our Acceptation as righteous in the ſight of God, upon the account of Chriſt's Righteouſneſs and Satisfaction.*

Behold the wonderful love of God to Believers, evidenced in theſe two inſtances:

Firſt, That which is our own, namely, our ſins, becauſe they make us miſerable; he taketh from us, and layeth on his own Son, *who was made ſin for us;* as 2 *Cor.* 5. 21.

Secondly, That which is none of our own, namely, Chriſts Righteouſneſs, becauſe without it we cannot be happy, he accounts ours, and accepts for us, as if it were our own; which I conceive to be the proper import of the Phraſe, *of imputing Chriſt's*

Chriſt's Righteouſneſs unto us: whereby I ſuppoſe is meant, *That God doth reckon the Righteouſneſs of Chriſt unto Believers as if it were their own.* He doth account to them Chriſt's Sufferings and Satisfaction, and makes them partakers of the vertue thereof, as if themſelves had ſuffered and ſatisfied.

Applic. *Though we are not juſtified by any works of our own, but only on the account of the perfect Righteouſneſs, and full Satisfaction of Chriſt, yet without our own inherent Righteouſneſs we can have no evidence of our Juſtification, nor well grounded hope of Salvation: For, without Holineſs no Man ſhall ſee the Lord*; Heb. 12. 14. None can be Veſſels of Glory but ſuch as are firſt ſeaſoned with Grace, 1 *Cor* 6. 9. *Know ye not*, ſaith the Apoſtle, *that the unrighteous ſhall not inherit the Kingdom of God. Be not therefore deceived*: As if he had ſaid, It is a certain truth, that ſuch as live impenitently in the wilful practice of any known ſin, or in the wilful neglect of any known duty, though they may flatter themſelves with an hope of Salvation, yet will fall ſhort thereof. So that however we exclude works from the act of juſtifying, yet we neceſſarily require them in the perſon juſtified. Whilſt we diſclaim a righteouſneſs of works, we eſtabliſh the works of righteouſneſs.

Two things Chriſtians ſhould reſolve upon.

1. To abound in the works of Holineſs, as they would have done, if thoſe muſt have been their Righteouſneſs.

2. Yet to reſt as wholly on the Righteouſneſs of Chriſt, as if they had never done good works in their lives.

35. *Queſt.* What is Adoption?

Anſ. *Adoption is an Act of God's free Grace, whereby we are not only accounted, but taken into the number, and inveſted with all the privileges of the Children of God.*

Explic. In this Anſwer is ſet forth,

1. *The Author of our Adoption*; namely, *God the Father of our Lord Jeſus Chriſt*; who is pleaſed in and for his Son Jeſus Chriſt, to make all thoſe that are juſtified, partakers of the Grace of Adoption.

II. *The moving cauſe thereof*, which is the free Grace of God, or the good pleaſure of his Will; as the Apoſtle expreſſeth

preſſeth, *Epheſ.* 1. 5. This, and this alone, was that which moved God to ſend Chriſt out of his own boſom, to take our Nature upon him, that ſo he might become a Son of Man, thereby to make us Sons of God.

III. *The Nature of this Adoption*, which conſiſteth in two branches.

1. *In taking us into the number, and giving us the relation of the Children of God, who are by nature Children of Wrath.* O, what a ſtrange change is hereby made! Whereas before we were the Children of the Devil, now we are the Children of God.

2. *God's adopting ſtands in giving us a right to all the privileges of his Children.* As God will not be put off with the bare Title of *Father*, ſo neither will he put us off with the bare Title of his *Children*. The Children of God are privileged perſons: They are the Children of his care, the Children of his love and delight; they have the freedom of Children, the protection of Children, and every one of them a Child's Portion.

Applic. 1. Learn the Duty of Children:

1irſt, *Diſgrace not your high privilege by a vain and vile converſation.* It is very unworthy the Child of a Prince to go in rags and tatters, to be a Companion with Rogues and Beggars. Surely a ſinful, ſenſual life is as unworthy, and much more unworthy a Child of God. O you that are the Children of the Moſt High, live more Noble, and Honourable Lives. Be humble, but be not baſe; walk worthy the Lord to all pleaſing.

Secondly, *Give God the Honour of your Father*, Mal. 1. 6. *Honour your Father.*

1. *By loving God* as your Father.
2. *By obeying him* as your Father.
3. *By truſting upon him.*
4. *By ſubmitting to his Correction,*
5. *By committing your ſelves to his Protection.*
6. *By being content with his Proviſion.*

36. *Queſt.* What is Sanctification?

Anſ. *Sanctification is a Work of God's Free Grace whereby we are renewed throughout according to the Image of God, in Holineſs and Righteouſneſs; and*

are

are enabled to die to Sin, and to live unto Righteouſneſs.

Explic. In this Anſwer there are ſix things chiefly to be explained.

I. *The principal Author of our Sanctification,* is *God.* As he alone juſtifieth us, freeing us from the guilt and puniſhment of ſin, ſo he only ſanctifieth us; delivering us from the power and dominion of ſin.

II. *The moving cauſe of our Sanctification* is, *the free Grace of God.* It is free Grace that makes the difference between a Saint and a Sinner.

III. *The manner how we are ſanctified;* namely, *By the Spirit's renewing us.* For the better underſtanding whereof, we are to know, that upon our cloſing with Jeſus Chriſt by Faith, we are united unto him, and ſo made Members of his Myſtical Body; whereupon we do participate both of his Death and Reſurrection. By vertue of his Death our Sins are mortified, and our Corruptions crucified together with him. And, by vertue of his Reſurrection, there is a quickning power derived unto us, whereby we are revived and raiſed up from the death of ſin, to holineſs and newneſs of life; and ſo we become new Men, renewed by the Spirit of God.

IV. *The extent of our Renovation,* how far *we are renewed*; which is *through the whole man, through all the faculties of the ſoul, and members of the body,* In our *outward converſation* we walk *Antipodes* to our *former courſe of life:* there is now a *ſpirit of holineſs* working within, and breathing without in *ſanctified diſcourſes and ways.*

But though we are renewed in the *whole man,* yet are we *not wholly* renewed; *Sanctification,* as to its degrees, begins *low,* but riſes *higher and higher* daily. Though we are *renewed* throughout in all parts, yet in this life we are renewed but in part and imperfectly, till hereafter; *When that which is perfect is come, then that which is in part ſhall be done away*; 1 Cor. 13. 10.

V. *The pattern after which we are renewed, is the image of God;* in which Man *was at firſt created,* being then *endowed* with true *knowledge, holineſs* and *righteouſneſs*; which Image *was fearfully defaced* by the *Fall of our Firſt Parents:*

but

but in our *Sanctification* is in ſome meaſure *renewed* by the *Holy Ghoſt*; Tit. 3. 5.

VI. *The exerciſe of Sanctification, or the parts wherein it conſiſteth.*

Firſt, *In dying unto ſin.* Then we die unto ſin, when the *power of our corruptions* is weakned and ſubdued in us more and more. Sin is not utterly deſtroyed, ſo long as we live in theſe earthly Tabernacles; yet it is in believers *mortally wounded*: ſo as it loſes its *vigour, power, ſtrength*, and languiſhes more and more.

Secondly, *In living unto righteouſneſs*, or *in riſing from the death of ſin, to holineſs and newneſs of life.* So ſoon as a Chriſtian is ingrafted into Chriſt by a true and lively faith, and ſo united unto him, he receiveth *vertue from Chriſt*, both to mortifie the *power of his luſt*, and to quicken his *dead ſoul*; raiſing him from the death of ſin, to the life of Grace; which conſiſteth in the practice of true holineſs and righteouſneſs.

Applic. The Uſe that I ſhall make of this, ſhall be to preſs on to thoſe two great Duties, which are the parts of *Sanctification*; namely, *Mortification* and *Vivification*.

I. *Mortifie your ſin.* He that is the moſt mortified Chriſtian is the moſt ſanctified Chriſtian. But how ſhall we mortifie ſin? I anſwer,

1. *Break off your league with ſin.* He that ceaſes to be friends with ſin, though he hath pride and covetouſneſs, and other luſts ſtill within him, and working and warring in his members, yet he is no friend to any of them. He that takes every luſt for an enemy, and is an enemy againſt it, that groans under it, and feels it as a thorn and a briar, as his wound or diſeaſe; and can have no reſt in his ſpirit, till it be ſubdued; this poor ſoul hath gotten ſomething towards the mortification of his ſin. Would you have ſin die? then become its mortal enemy.

2. *Cut down the main branches of ſin*; thoſe ſpecial particular luſts that you are moſt troubled with. Mark what ſpecial luſts they be that prevail moſt over thee, as Pride, or Covetouſneſs, or Envy, &c. and let thy hand be chiefly againſt theſe.

3. *Shake off all thy evil fruits.* Ceaſe from the practice of ſin. The ceaſing from the acts of ſin will by degrees deaden its evil habits. Do not ſay, It's vain for me to think of mend-

ing

ing my practice, till God mend my heart. Live a better life, and that will help towards the getting you a better heart. Wilt thou go on in thy Drunkenneſs, or Lying and Swearing, or thy Covetous Practices, till thine heart be changed? When doſt thou ever think thine heart will be changed, if thou wilt not change thy way?

Look forth into thy life, and ſee what evil practices thou canſt find. *Look into thy dealings with men*, and ſee what unrighteouſneſs, or unmercifulneſs, or unfaithfulneſs thou canſt find there. *Look into thy dealings with God*; look into thy praying, and hearing, and all thy holy Duties, and ſee what formality, what hypocriſie thou canſt find in them. *Look to thine eyes, thy tongue, thine ears, and all thy members*; and conſider the ſeveral evils of them. And whatever evils thou findeſt thy ſelf guilty of, away with them, allow not thy ſelf once more in any of thine evil doings. Say to all thine iniquities, root and branch, I muſt rid me of you all. This is the way to mortification.

II. For the other part of Sanctification, namely, *Vivification*; be exhorted to live unto Righteouſneſs, ceaſe from a ſinful, and give your ſelves to an holy life. Both are joyned together, *Iſa.* 1. 16, 17. *Ceaſe to do evil, learn to do well*: 2 Cor. 7. 1. *Let us cleanſe our ſelves from all filthineſs both of fleſh and ſpirit*; *perfecting holineſs in the fear of God*. It will not ſuffice you, that you be not vicious, you muſt be holy in all manner of converſation. Do not only put an end to a looſe, and lewd life, but fall upon the practice of an holy and godly life. Live a life of faith, a life of love, a life of holy fear. Live an humble, meek, patient, ſelf-denying, heavenly, fruitful life. This is to be ſanctified throughout, and *this is the Will of God, even your* (total) *ſanctification*; 1 Theſ. 4. 3.

37. *Queſt.* **What are the Bleſſings which uſually accompany God's juſtified, adopted, and ſanctified Ones?**

Anſ. *Peace of Conſcience, Joy in the Holy Ghoſt, and increaſe of Grace.*

Explic. Here are in this Anſwer the Riches of the Saints, which belong unto them, even in this ſtate of their poverty and imperfection in this life; expreſſed in three particulars:

I. *Peace*

I. *Peace of Conſcience.* Rom. 5. 1. *Being juſtified by faith, we have peace with God:* And walking uprightly according to the truth of the Goſpel, we have peace of Conſcience; 2 *Cor.* 1. 12.

That we may have ſound Peace of Conſcience, our Conſcience muſt be,

1. *A purged Conſcience,* purged with the blood of Chriſt.

2. *A tender Conſcience,* that is ſtartled at the ſmalleſt ſin, and at the neglect of the ſmalleſt duty. A looſe Conſcience may ſpeak peace, but it is no ſound peace.

3. *A clear Conſcience,* a conſcience without guile and without guilt of any allowed unrepented ſin.

Iſa. 57. 21. *There is no peace, ſaith God, to the wicked.* They may ſeem to others, and to themſelves, to have peace; but it is a falſe and feigned Peace, and no true Peace. As *Jehu* ſaid to *Jehoram*, 2 King. 9. 22. *What peace ſo long as the whoredoms of thy Mother* Jezabel *and her witchcrafts are ſo many?* So God will ſay to the Wicked, *What peace, ſo long as you allow your ſelves in your iniquities?* God will ſpeak no peace to ſuch. And if Conſcience ſays, *It is peace;* and God ſays, *It is no peace;* ſuch peace of Conſcience is worſe than horrour of Conſcience.

II. *Joy in the Holy Ghoſt,* is another bleſſing which uſually accompanieth God's juſtified, adopted and ſanctified ones, and is proper to them alone.

That Prayer of the Apoſtle. *Rom.* 15. 13. belongs only to them, *The God of hope fill you with all joy and peace in believing.*

I know it is the conceit of worldly carnal men, that there is no joy to be found in the ways of Godlineſs; whereas in truth it is clean contrary; there is no true joy to be found out of the ways of Godlineſs: and no man can experience any ſolid joy, until he be ſincerely religious.

And whereas ſome are ready to object and ſay, that none live ſuch ſad and uncomfortable lives as Profeſſors of Religion. To ſuch I anſwer, it is not their Religion and Godlineſs that makes them ſo ſad, but rather their apprehenſion of the ſmall meaſure thereof; becauſe they are not ſo holy as they ſhould be, and deſire to be.

III. *Increaſe of Grace is another bleſſing.* As it is the duty of every Believer, ſo it is his property and practice to grow and

and increaſe in Grace. For true Grace is of a growing nature, it increaſeth from very ſmall beginnings to a great height; The reaſon thereof is, Becauſe Grace is not perfect at the firſt, and therefore there muſt be a growing, till we come to the Ἄκμη, the higheſt pitch. And truly, Grace is of ſo ſweet and deſireable a nature, that he who hath once taſted of the ſweetneſs of it, cannot but deſire more. *And bleſſed are they that hunger and thirſt after more righteouſneſs, for they ſhall be filled*; Matth. 5. 6.

Many, I know, are apt to complain, that they do not grow in Grace, but rather ſtand at a ſtay, if not go backward. Take heed it be not ſo indeed with thee, for that is very ſad: But take notice,

1. *That a Man may grow in Grace though he diſcern it not*, becauſe this Spiritual Growth in the moſt is by inſenſible degrees.

2. *Chriſtians are not always competent Judges of their own eſtate and growth in Grace.* Sometimes they think better of themſelves than in truth they are. At other times, as in times of Temptation and Spiritual Deſertion, they conclude worſe of themſelves than indeed their caſe deſerveth; which cometh to paſs partly, *Through their Spiritual Poverty*; which maketh them to undervalue that good which is in them, and thereupon to take up low and mean thoughts of themſelves.

And partly, *through their earneſt eager deſire after a greater meaſure of Grace*, which keeps them from diſcerning their growth therein. As the eager deſire of ſome men after Riches makes them think themſelves poor, ſo the vehement longings of ſome Chriſtians after a greater meaſure of Grace makes them to conclude, that they rather ſtand at a ſtay, than make any progreſs therein.

Applic. 1. *Count not upon the poſſeſſion of theſe choice bleſſings, without thy faithfulneſs in thy duty, and watchfulneſs againſt ſin*: There can be no ſecuring thy peace and joy, but upon thy faithfulneſs in the Covenant of thy God, If that Grace thou haſt do not hold thee cloſe to the practice of Godlineſs, it is a ſign it is not that Grace, that true Grace, which will yield thee Peace and Joy; *Acts* 9. 31. It is ſaid of the Primitive Saints, *That they walked in the fear of the Lord, and in the comfort of the Holy Ghoſt*; Becauſe they walked in the fear of the Lord, therefore they found comfort, peace

and

and joy. And certainly, one ſpecial reaſon why ſo many Chriſtians complain of the want of comfort, is their careleſs walking, and looſe converſation.

2. *Uſe of Direction;* What a Chriſtian ſhould do, when he cannot feel and find in himſelf thoſe bleſſings of peace with God, and joy in the Holy Ghoſt, flowing from his juſtification.

1. *Examine whether thou art not guilty of ſome hainous ſin* for which thou haſt not yet been throughly humbled.

2. *Examine whether thou art not more careleſs and remiſs in the exerciſes of Religion than formerly.*

3. *Bewail this thy preſent ſtate;* take up a lamentation, and ſay, *Woe and alas, how ſad is my condition, ſitting in darkneſs, and have no light, no ſpark of comfort, no aſſurance of God's love to me!* Thus make thy Cloſet a place of mourning; and know, that the mourning of thy Soul will cauſe the yernings of God's Bowels towards thee; ſo that he will not long with-hold comfort from thee.

4. *Be not always poring upon thy ſins and ſpiritual wants.* But as with one eye thou lookeſt upon thy ſins, with the other eye look up unto Jeſus Chriſt; conſider his perfect Righteouſneſs, and all-ſufficient Sacrifice, where-by he is able to ſave to the utmoſt from all thy ſins. The truth is, one ſpecial reaſon why ſo many Chriſtians walk ſo uncomfortably, are ſo full of fears and doubts concerning their ſpiritual eſtate and future happineſs, is their too much poring upon their ſins and ſpiritual wants, and ſeldom eyeing of Chriſt. 'Tis true, there is a fault moſtly on the other hand, we ordinarily look too little, rather than too much, on our ſins; but yet muſt we not ſo pore upon them, as thereby be kept from looking up unto Chriſt; for ſuch a ſight of ſin muſt needs be ſinful.

38. *Queſt.* **What are the things required on our parts for the obtaining Eternal Life and Salvation?**

Anſ. *The things required on our part for the obtaining Eternal Life and Salvation, are Faith in Chriſt,*

Repentance unto Life, with a Conſcionable uſe of God's Ordinances.

39. *Queſt.* What is Faith in Chriſt?

Anſ. *Faith in Chriſt is a Saving Grace, whereby we receive Chriſt in all his Offices, as our Prieſt, Prophet and King, and reſt upon him alone for Salvation.*

Explic. In this Anſwer Faith is ſet forth,

1. By the *general nature* of it, *It is a ſaving Grace.*
2. By the *object* of it, which is *Chriſt.*
3. By the *acts*, which are two.

1. *A receiving of Chriſt*, which is amplified by the manner, how Chriſt is to be received; namely, *In all his Offices.*

2. *A reſting upon him alone for Salvation.*

I. For the general Nature of Faith, it is expreſſed in theſe words, *Faith is a ſaving Grace.*

II. The *Object* of Saving Faith is here ſaid to be *Chriſt*, who indeed is the moſt immediate and principal Object thereof; it being the proper work of Faith to apprehend and apply Chriſt and his Merits: whereupon it is commonly called *Faith in Chriſt.*

III. In the next place, follow the *Acts of Saving Faith.* The firſt whereof is, *To receive Jeſus Chriſt*, which is the ſame as to lay hold on Chriſt, or to embrace him: which words imply one and the ſame thing.

But *receiving Chriſt* is the very expreſſion of the Holy Ghoſt, *Joh.* 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe.* The laſt clauſe of *believing* is added as an explication of the former clauſe of *receiving Chriſt*, to ſhew what is meant by *receiving Chriſt*; namely, *a believing on him*: which two are very fitly joyned together. *Believing* is added to *Receiving*, to ſhew what is meant by *Receiving Chriſt*: And *Receiving* is joyned with *Believing*, to ſhew what kind of Faith it is; where

whereby Chriſt becomes ours; it is ſuch a Faith whereby we accept of, and receive Chriſt, with the benefits of his Death and Paſſion.

This act of Faith is amplified, *by the manner how Chriſt is to be received*; namely, *In all his Offices*, as *Prieſt*, *Prophet and King*: and ſo he muſt be received by us, not only as our *Prieſt*, to ſatisfie for us, and make interceſſion for us; but likewiſe, as our *Prophet*, to be taught and inſtructed by him; yea, and as our *King*, to be ruled and governed by him. We muſt be as willing to caſt our ſelves at the feet of Chriſt, *in ſubjection to him*, as into the Arms of Chriſt, *for Salvation from him*.

V. *The ſecond Act of Faith is, To reſt upon Chriſt for ſalvation.* This Act of Faith, *in reſting upon Chriſt*, we find expreſſed in the Scripture by ſundry Phraſes; as by *truſting in God*, Job 13. 15. and *truſting in Chriſt*, Epheſ. 1. 12. By *relying on God*, 2 Chron. 16. 8. As alſo by *leaning on Chriſt*, Cant. 8. 5. All theſe Phraſes are *Synonima's*, expreſſing the ſame thing in divers words.

In the laſt place it followeth, *our reſting upon Chriſt ALONE, for ſalvation.* Not upon any other perſon or thing, either beſides Chriſt, or together with Chriſt, but *upon him alone.*

Applic. 1. *Miſtake not the Nature of Faith*: Some take it to be nothing elſe but a believing, or confident perſwaſion, that they ſhall be ſaved by Chriſt; but this is not true Faith: For firſt, *There may be ſuch a perſwaſion where there is no faith.* How many ignorant miſerable ſouls are there, who are confident Chriſt died for them, and they ſhall be ſaved through him; who yet know not the Lord! Secondly, *There may be true Faith, where there wants this perſwaſion.* Many a poor believer, that receives and reſts upon Chriſt, is yet full of fears that he ſhall be damned.

2. *Reſt not ſhort of true ſaving Faith.* Now, to help you to believe, obſerve theſe Directions:

I. *Conſider the encouragements Chriſt hath given us to believe in him, and to come to him.*

1. *He came down from heaven to earth, on purpoſe that he might ſave thoſe that come unto God by him.*

2. *When Chriſt was upon earth, he rejected none who came*

unto him for the cure of their bodily Diſtempers : Though the end of his *coming* was not ſo much to cure *men's bodies* as their *ſouls*. How then can we imagine that he will reject any, who come unto him for the ſalvation of their ſouls ? Never did any ſincerely go unto Chriſt, who found not acceptance from him ; *Joh.* 6. 37. *He that cometh unto me* (ſaith Chriſt) *I will in no wiſe caſt out.*

3. *It is the Command of God, that we ſhould believe in his Son Jeſus Chriſt,* 1 Joh. 3. 23. *This is his Commandment, that we ſhould believe on the name of his Son Jeſus Chriſt.* Now, the Command of God ſhould out-weigh and prevail againſt all other Commands of Satan, or the carnal reaſonings of our own hearts ; it ſhould ſwallow up all diſcouraging fears and doubts.

4. *Chriſt ſeveral ways declareth his willingneſs to receive all poor ſinners, who will go unto him, and by faith caſt themſelves into his arms :*

Firſt, *By his many gracious invitations to all poor ſinners, who are but ſenſible of their ſins, and deſire to partake of the benefits of his redemption, to come unto him ;* as *Matth.* 11. 28. *Joh.* 3. 37.

Secondly, *By ſending his Ambaſſadors to intreat and beſeech poor ſinners to come in, and be reconciled to him ?* as 2 Cor. 5. 20. *We are Ambaſſadors for Chriſt, as though God did beſeech you by us :* What an expreſſion of incomprehenſible free love is this !

5. *The Scripture holdeth forth mercy to the worſt ſinners :*

1. By affirming, *that Jeſus Chriſt came to ſave the chief of ſinners ;* 1 Tim. 1. 15.

2. By recording *the Converſion of moſt hainous ſinners* ; as of *Manaſſeh, Paul, Mary Magdalen,* and of others ; who though their ſins were of a ſcarlet die, yet were they waſhed clean by the blood of Jeſus Chriſt.

II. *Give diligent attention unto the Miniſtry of the Word,* which is the ordinary means ordained by God for the working of faith in our hearts ; *Rom.* 10. 17. *Faith cometh by hearing.*

III. *Being convinced that there is no way of ſalvation, but only by going out of our ſelves unto Chriſt, by diſclaiming all our own righteouſneſs, and reſting upon his perfect righteouſneſs ;* ad-

adventure thy ſoul upon Chriſt, caſt thy ſelf into his arms; ſaying with *Job*, chap. 13. 15. *Though he ſlay me, yet will I put my truſt in him*; which is as great a meaſure of faith, as many ſincere Chriſtians do here attain unto.

V. *To theſe add Prayer*, which is not only a ſpecial means, but that which ſanctifieth all other means; making them effectual to the ends for which we uſe them. Oh therefore be not wanting to thy ſelf therein, but ask and ask again, that whatſoever he deny thee, he would vouchſafe unto thee a true ſaving faith in Jeſus Chriſt.

40. *Queſt.* What is True Repentance?

Anſ. *True Repentance is a Saving Grace, whereby a ſinner turneth from his ſins, and returns to God; with full purpoſe of heart, and ſincere endeavour to walk in newneſs of life.*

Explic. In this Anſwer are contained,

I. *The general nature of Repentance*: It is a *Saving Grace*. It is ſaid to be a *Grace*, becauſe it is a Gift freely given of God, wrought in us by his Holy Spirit. And it is a *Saving Grace*, becauſe it tends and ends in the ſalvation of ſouls.

II. The Parts of Repentance are two:

1. *Averſion from Sin.* 2. *Converſion to God.* Which are expreſſed by thoſe Phraſes of *Turning from ſin*, and *Returning to God*. And indeed, the formality of Repentance conſiſteth in our turning from ſin, and returning unto God, from whom we have gone aſtray.

III. In the next place, follow the manifeſtations, and real evidences of true repentance; which are two.

Firſt, *A full purpoſe and reſolution of heart to obey the Lord, and not to return to our ſins.*

Secondly, *A ſincere endeavour both to turn from ſin, and to walk in newneſs of life.* Thoſe purpoſes are falſe and deceitful, which do not bring forth ſuitable practices; namely, a ſerious endeavour to execute and perform the holy decrees and reſolutions of our ſouls. A ſincere penitent is a reſolved perſon, and by his holy endeavours bears witneſs to the ſincerity of his reſolutions.

Before I come to the Application, for the fuller clearing

this Grace of Repentance, I ſhall ſhew you the ordinary Preparatories thereunto ; which are four.

1. *Senſe of Sin.* 2 *Apprehenſion of the Mercy of God in Chriſt.* 3. *Grief for Sin.* 4. *Hatred of Sin.*

1. *Senſe of Sin.* The Lord, in preparing the heart of a ſinner for the great work of Repentance, doth make him ſenſible of his ſins, and miſerable condition by reaſon of them.

Secondly, *Another preparatory to true repentance is grief for ſin. Godly ſorrow*, ſaith the Apoſtle, *worketh repentance unto ſalvation, not to be repented of*; 2 Cor. 7. 10. *Godly ſorrow* is, when we grieve for our ſins, not ſo much out of a ſervile fear of puniſhment, from which Chriſt hath freed us by his death ; but becauſe we have offended ſo good a God, ſo bountiful a Lord and Maſter.

This godly ſorrow is not repentance, but works repentance, and makes way for it. As no Woman is ordinarily delivered of a child without ſome throws, ſo no man is ordinarily converted without ſome grief for his ſins. Yet are not all true penitents grieved in a like meaſure ; ſome have gentle fits, and others are more deeply affected with an apprehenſion of their ſins ; happily becauſe they have been more groſs and ſcandalous ſinners. Thus *Paul*, having been a Perſecutor of the Saints and People of God, was more deeply humbled than the reſt of the Apoſtles ; *Act.* 9. 9. Hence it is, that ſuch who have had their Education under pious Parents or Governors, and thereupon free from hainous ſins, do not uſually feel thoſe bitter throws in their converſion as others have felt.

Let none therefore queſtion the truth of their repentance, becauſe they have not been ſo deeply humbled as ſome others : For it matters not how deeply thou haſt been wounded, but how ſoundly thou art cured. The ſufficiency of things is to be judged by the anſwerableneſs to their uſe and end. If thy ſorrow for ſin hath brought thee to God, it is ſufficient to evidence it ſelf to be true godly ſorrow. If God hath dealt more tenderly and gently with thee than with others, thou haſt no cauſe to complain, but to bleſs God for his kindneſs to thee.

And whereas ſome queſtion the truth of their ſorrow for ſin for want of tears.

1. *Let ſuch know, that tears are no certain rule whereby to judge*

judge the truth of our grief; in regard there may be true grief where there are no tears: the heart may bleed, when the eye cannot weep; and there may be many tears, where the heart is not deeply touched.

2. *Some men's bodies are of ſo dry a conſtitution, that they are unapt to weep for any thing*; and then, no marvel that they cannot weep for ſin.

But if thou canſt weep for outward loſſes and croſſes, and not for thy ſins, thou haſt cauſe to complain more of the hardneſs and corruption of thine heart, than of the conſtitution of thy body.

If this be thy caſe, then take this advice, when thou findeſt thine heart affected, and thine eyes dropping tears for ſome outward loſs or croſs, then take that time ſeriouſly to meditate of thy ſins, and turn the ſtream of thy tears upon them; that ſo they may run in the right channel.

Applic. 1. Speedily get this Grace of Repentance: which that you may obtain,

1. *Set upon the duty of Examination*, ſearch into thine own heart, call to mind as many of thy ſins as poſſibly thou canſt; together with their aggravating circumſtances. This Direction the Prophet *David* hath left upon Record with a *Probatum eſt*: *I thought on my ways, and turned my feet unto thy teſtimonies;* Pſal. 119. 59.

2. *Frequently attend unto the Miniſtry of the Word*, being a ſpecial means appointed by God to bring us to repentance.

3. *Repentance being the gift of God, be earneſt with him in Prayer, that he would beſtow it upon thee.* In thy prayers,

Firſt, *Make an humble confeſſion of thy ſins:* Bewail, as thine Original Corruption, ſo the manifold tranſgreſſions of thy life. And then, with the *Publican*, ſmite thy Breaſt, and ſay, *Lord be merciful to me a ſinner.* And beg of God, that he would work in thee that true godly ſorrow, which worketh repentance never to be repented of. To that end beſeech him, ſo to ſmite that rocky heart of thine, that out of it may flow ſtreams of unfained ſorrow: that he would turn thine heart from the love of all ſin, unto himſelf; that thou maiſt give up thy ſelf ſincerely and entirely unto him, to ſerve and pleaſe him in holineſs and righteouſneſs all the days of thy life.

4. *Seriouſly meditate, as on the certainty of the day of Judgment, ſo on the uncertainty of the time thereof.* Yea, make it thy buſineſs, by faith, often to realize that day unto thy ſelf. I know not a more *powerful means* to awaken and ſtir up ſecure ſinners ſpeedily to turn from their ſins unto God, than ſeriouſly to contemplate of that Dreadful Day, when a ſtrict account muſt be given of all our thoughts, words and actions.

II. Secondly, *Let us not content our ſelves with the firſt, or initial repentance*, as Divines call it; *but let us frequently renew our repentance.* For the better underſtanding hereof, take notice of a *twofold repentance*:

1. *The initial, or firſt repentance*, which was at our firſt converſion; when we firſt came to a ſight and ſenſe of our ſins, and were ſavingly brought to God.

This Initial Repentance, which is the firſt ſaving change that is wrought upon us, being the ſame with Converſion, muſt have (as hath been in part already hinted) theſe four things in it. There muſt be,

1. *A Change of our Judgments.* A true penitent begins here, he is brought to a right judgment, he ſeriouſly judges it his beſt courſe to turn to the Lord.

2. *A change of the counſels of the heart.* A penitent not only changes his Counſellors, but he changes the *matters of his counſels.* He conſults not with Fleſh and Blood, nor are his counſels about carnal things. But what muſt I do to be ſaved? How muſt I get into Chriſt? Theſe and ſuch like, are the main conſultations and enquiries of his ſoul.

3. *A change of the purpoſes of the heart.* The penitent ſoul comes to this reſolve; Well, through the Grace of God, I will be the Lords; I am determined that I will keep his Statutes. No longer will I be a ſervant of ſin, or of the World; henceforth I will be for God, for Holineſs, and for Heaven. This purpoſe and reſolution is the firſt ſaving act in converſion (provided it be deep and fixed) this is the Will's cloſing with God.

4. *A change of the practice,* when the penitent doth actually joyn himſelf to the Lord, and walk in his holy ways. This laſt, the change of the practice, is that which proves the change of the purpoſe to be ſincere.

Theſe four things, this change of the *Judgment*, of the *Coun-*

Counſels of the heart, of the *Purpoſes of the heart*, and of the *practices*, are all comprehended in *initial repentance*, and are every one of them to be found in every ſincere Convert. O let it be carefully conſidered, and make theſe things the matter of your Self-examination; leſt you be damnably miſtaken in Repentance, and judge your ſelves to be Converts, when you are nothing ſo; and ſo periſh everlaſtingly. *Luk.* 13. 3. *Except ye repent*, and thus repent, *ye ſhall all periſh.*

2. *The renewed, or continued repentance*, is the continuation of the firſt in the whole courſe of our lives.

This renewed repentance is likewiſe twofold. It is either, *ordinary* or *extraordinary*.

The ordinary renewed repentance, in the preparatives, parts, and effects of it, as before deſcribed, is that which we ought daily to exerciſe: Since we daily renew our ſins and tranſgreſſions againſt God, we muſt daily renew our repentance.

The extraordinary renewed repentance is that which we ought to perform upon ſpecial occaſions, as after we have groſly fallen, when under great afflictions, before the Sacrament, on days of Humiliation, *&c.*

41. *Queſt.* **Which are the Ordinances Chriſt hath appointed for the furthering our Salvation?**

Anſ. *The Special Ordinances Chriſt hath appointed for the furthering our Salvation, are, The Word, Sacraments and Prayer.*

42. *Queſt.* **How doth the Word become effectual to our Salvation.**

Anſ. *The Word becometh effectual to our Salvation; as by bringing ſinners to a ſight and ſenſe of their miſerable condition, and turning them from their ſins unto God; ſo by perfecting the Work of Grace begun in the Saints.*

Explic. For the Explication of this Anſwer, I ſhall clear four things.

I. In what manner the Word is made effectual to ſalvation.

1. *By*

1. *By the reading of it.* 2. *By the preaching of it.*

II. To whom the Word, and the Miniſtery thereof is made effectual; namely, both *To Sinners*, and *To Saints.*

III. How the Word is made effectual to the ſalvation of ſinners:

1. *By bringing them to a ſight and ſenſe of their miſerable condition.*

2. *By turning them from their ſins unto God.*

IV. How the Word is made effectual to Saints; namely, *By perfecting the Work of Grace begun in them.*

I. For the firſt, *The Word is made effectual to ſalvation, ſometimes by the reading of it.* Hiſtory tells us, that *Junius* was converted by reading the firſt Chapter of St. *John*'s Goſpel. And *Auguſtine*, by reading the 13th Chapter of the Epiſtle to the *Romans.* And very many others have found the reading the Scriptures effectual to their ſalvation. Whereupon our Saviour exhorteth all *to ſearch the Scriptures*; Joh. 5. 39.

Secondly, *The Word is made effectual more eſpecially by the preaching of it,* In that thereby it works more upon the affections, and alſo leaves a deeper impreſſion on the mind of a man.

III. *The Miniſtry of the Word is made effectual to Sinners:*

Firſt, *By bringing them to a lively ſight and deep ſence of their ſins, and their miſerable condition by reaſon of them.*

Secondly, *By turning them from their ſins unto God*, which cometh to paſs, partly, *By Preaching the Law*, and partly, *By Preaching the Goſpel.*

Firſt, *The Law diſcovers unto ſinners their manifold tranſgreſſions*, ſhewing them both the nature and danger of them, and their miſerable condition into which they are thereby plunged, and an utter impoſſibility to eſcape of themſelves; whereby they receive the ſentence of death in themſelves.

Secondly, *Then cometh the Goſpel, that meſſage of Reconciliation, which diſcovers a Remedy*; whereby poor ſinners may be delivered out of the ſnares of the Devil, and be freed from the curſe of the Law, and brought into favour with God, and accepted by him, by their cloſing with Jeſus Chriſt, upon the terms of the Goſpel.

IV. *As*

IV. *As the Miniſtry of the Word is made effectual to Sinners, by convincing and converting them, ſo to Saints, by perfecting the work of Grace begun in them*; Acts 20. 32. *It is able to build them up, and to perfect the work of Grace begun in them.*

Applic. 1. Seeing the Miniſtry of the Word is ſo many ways effectual to our ſpiritual advantage, the firſt Uſe may be, *To Reprove a number of Prophane Perſons in theſe days, who with open mouth cry out againſt the Miniſtry of the Word, and the frequent Preaching thereof.* And that they may have ſome pretence for their Prophaneneſs, they cry out for more Praying, and leſs Preaching. But it cannot be for love to Prayer, that they call for more Praying, ſeeing they add, leſs Preaching: For if in truth they took delight in calling upon God, they could not alſo but take delight in hearing God ſpeak to them.

2. *Be conſtant in the uſe of Gods Ordinances, neglect no opportunity of enjoying them.* For ought thou knoweſt, that time thou wittingly and needleſly abſenteſt thy ſelf from any of God's Ordinances, might have been a time of mercy to thy Soul, which thou haſt loſt, and mayſt never meet with the like again.

43. *Queſt.* **How may we profit by our reading and hearing the Word?**

Anſ. *We may profit by our reading and hearing the Word, As by preparing our ſelves, ſo by giving diligent Attention thereunto; receiving it with faith and love, treaſuring it up in our hearts, and practiſing it in our lives.*

Explic. In this Anſwer, our profiting by the Word, is affirmed to be furthered by theſe means.

1. By preparing our ſelves thereunto.
2. By giving our diligent attention unto it.
3. By receiving it with faith and love.
4. By treaſuring it up in our hearts.
5. By practiſing it in our lives.

I. *By a due preparation thereunto.* That thou mayſt be duly prepared.

1. *Puſ-*

1. *Poſſeſs thine heart with an awe of Gods Majeſty*, that thou mayſt ſay as *Jacob*; Gen. 28. 17. *How dreadful is this place! this is no other but the Houſe of God.*

2. *Have recourſe unto God by Prayer*, and that Firſt, For the *Miniſter, that a Door of Utterance may be given unto him*, that he may Preach the Word truly, ſincerely, powerfully, and profitably. Secondly, For *thy ſelf*, That God would give thee not only attention to hearken, but likewiſe underſtanding to conceive, wiſdom to apply, memory to retain, faith to believe, and grace to practice what thou ſhalt hear.

3. *Go with an heart ready to receive and embrace every truth that God ſhall teach thee.*

4. *As thou art going, ſeriouſly conſider whither thou art going*: Not to a Market, but to the houſe of God, where God himſelf is preſent to behold thee, and where God himſelf ſpeaketh by the mouth of the Miniſter.

5. *Lay aſide all worldly cares and thoughts, which may diſtract thy mind in hearing the Word, and ſo choaking this heavenly ſeed, make it fruitleſs.*

II. *That the Word may be heard with ſpiritual advantage, all diligent attention muſt be given thereunto*; ſo as not a word that is delivered ſhould be careleſly loſt.

Our attention hath three enemies which we muſt carefully avoid, and againſt which we muſt watch.

The firſt is, *Straying thoughts*, roving after worldly matters. The ſecond is, *A wandring Eye*, rolling up and down from one object to another. The third is, *A careleſs ſleeping* in the time of publick Exerciſes.

Let ſleepers know, that the Devil ſleeps not; but is wakeful and watchful to take their ſouls napping, and if poſſible, to carry them to Hell. It will be therefore our wiſdom to ſtrive againſt it by ſtanding up, and rouſing up our ſelves; yea, to pray to God for help and ſtrength againſt all drowſineſs of body, And if we find our ſelves apt to ſleep after meals, it is better at ſuch times to eat the leſs, or to ſleep a little at home before we go to the publick, which may be a good means to prevent our ſleeping there.

III. *The Word muſt be received with Faith*, believing and applying thoſe things which we hear.

1. *When as a truth it is believed.*

2. *When*

2. *When it is applied as a truth that concerns thy ſelf in particular.* As for inſtance, If the Miniſter hath ſpoken againſt any ſin, to which thy Conſcience cryeth guilty, make Application thereof unto thy ſelf; and ſay, The Lord this day called upon me to humble my ſoul for ſuch a ſin, and to reſolve againſt it for the time to come; and, God's Grace aſſiſting me, ſo I will. In like manner, if the Miniſter hath preſſed any ſpecial duty that appertains unto thee, apply that duty unto thy ſelf, and bring it home unto thine own ſoul; ſaying, The Lord hath this day called upon me by the voice of his Miniſter, to be more careful in ſanctifying the Lord's Day, or to be more conſtant in ſecret Prayer in my Cloſet, or in private Prayer with my Family; and, God's Grace aſſiſting me, ſo I will. The truth is, in this Application of ſins and duties, conſiſteth the very life of hearing.

IV. *The duties to be performed by us after reading or hearing, are chiefly two; That we lay it up in our hearts, and practice it in our lives.*

Jam. 1. 22. *Be ye doers of the Word, and not hearers only, deceiving your own ſelves*; implying, that all our hearing of Sermons is but a deceiving our own ſouls, if we be not doers thereof; if we practice not what we hear.

Applic. *Seeing practice is made the end of hearing, far be it from any of us to flatter our ſelves into a good opinion and conceit of our preſent condition, barely upon our frequent hearing of Sermons.* It is good to be hearers of the Word, becauſe this is the means to bring us to be doers; but beware that thou ſatisfie not thy ſelf with bare hearing. Hear that thou mayſt do, but let not thine hearing ſerve thee inſtead of doing.

44. *Queſt.* **How do the Sacraments further our Salvation?**

Anſ. *The Sacraments do further our Salvation through our receiving them by Faith.*

45. *Queſt.* **What is a Sacrament?**

Anſ. *A Sacrament is a Divine Ordinance, wherein by outward ſigns and rites, Chriſt and his benefits are ſealed up unto Believers.*

Ex-

Explic. I. The general nature of a Sacrament is ſet forth by this Phraſe, *It is a divine Ordinance*, being inſtituted by Chriſt.

II. The parts of a Sacrament are two:

1. *The outward ſigns, with their Rites inſtituted by Chriſt.*
2. *The ſpiritual things ſignified by them.*

Both theſe muſt neceſſarily concur to make a Sacrament: For, without an outward ſign, there is not a ſhew of a Sacrament, and without the ſpiritual things ſignified, there can be nothing but a ſhew: But both joyned together, make up the full matter of a Sacrament:

Applic. *Sacraments being Holy Ordinances inſtituted by Chriſt, they ought to be uſed reverently and religiouſly; not for faſhion, cuſtom, or only for the Laws of men, but in obedience to Chriſt and his inſtitution.* He that is the Inſtitutor of Sacraments, 'tis his Authority that doth bind us, and muſt bring us to the uſe of them.

46. *Queſt.* How many Sacraments are there?

Anſ. *There are only two Sacraments; Baptiſm, and the Lord's Supper.*

47. *Queſt.* What is Baptiſm?

Anſ. *Baptiſm is a Sacrament, wherein, by Water applied to the Body, in the Name of the* Father, the Son, *and the* Holy Ghoſt, *our ingrafting into Chriſt, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be his faithful Servants, are ſealed up unto us.*

Here Baptiſm is ſet forth,

1. By the general Notion of it, *It is a Sacrament.*
2. By the outward Sign and Rite uſed therein, The outward Sign is *Water*, the Rite uſed therein is *Waſhing.*
3. By the form of Words uſed in the Adminiſtration thereof; viz. *To baptize in the Name of the Father, the Son, and of the Holy Ghoſt.*
4. By the things ſignified and ſealed on God's part; which are two:

1. *Our*

1. *Our ingrafting into Chriſt.* 2. *Our partaking of the benefits of the Covenant of Grace.*

5. By the thing ſealed on our part; namely, *Our Engagement to be God's faithful Servants.* Of theſe in their order.

I. *Baptiſm is a Sacrament*, that is, it is a Seal added to the Covenant of Grace, for the ſtrengthening of our faith in the firm expectation of the good things promiſed therein.

II. *The outward ſign in Baptiſm is water*, plain and common Water, ſuch as are in Springs, Brooks, Rivers, Wells, Ponds, or ſuch like places. Such Water of old was uſed; *Matth.* 3. 6. *John* 3. 23.

By *Water in* Baptiſm, *Chriſt himſelf*, who is the ſubſtance and thing ſignified in every Sacrament, is in the general ſet forth; but in particular, the *Blood of Chriſt.*

Secondly, *The outward Rite in Baptiſm is waſhing, or applying of Water to the Body:* which may be done divers ways; as by dipping the party baptized into the water, or by pouring or ſprinkling water on the face. Dipping of the perſon into the water is not neceſſary, but Baptiſm is rightly adminiſtred by pouring or ſprinkling water upon the perſon.

Though in hot Countries it might be the ancient cuſtom of baptizing, to dip the Body into the Water; yet now, eſpecially in theſe cold Countries, the Right of Sprinkling is generally uſed: Yea, Sprinkling doth beſt accord at that ſprinkling of Water under the Law, whereby ſuch as were unclean were cleanſed, *Numb.* 19. 13, 18. And with the myſtical manner of cleanſing us from ſin, oft mentioned in Scripture under this Metaphor of *Sprinkling*, *Ezek.* 36. 25. *Heb.* 9. 13.

This Rite of *Waſhing the Party baptized with Water* doth ſignifie the waſhing and cleanſing of the Soul from the guilt and filth of ſin, by the blood of Chriſt, applyed by the Spirit of God.

III. The Form of Words to be uſed in the Adminiſtration of Baptiſm is, *In the Name of the Father, of the Son, and of the Holy Ghoſt.* This Form is to expreſs, that it hath, ever ſince the firſt Inſtitution thereof, been by Orthodox Chriſtians retained in the Adminiſtration of Haptiſm.

IV. The things *ſignified* and *ſealed* on God's part in *Baptiſm*, are,

1. *Our*

1. *Our ingrafting into Christ.*

2. *Our partaking of the benefits of the Covenant of Grace.*

1. *By the Sacrament of Baptism we are ingrafted into Christ,* and made *members of his body*; that is, *visibly* by the *outward administration*, and *spiritually* by *faith*: As we are outwardly *initiated* and *admitted* by the Congregation as *Members* of the *visible Church*; so by the *Work of the Spirit*, we are *really* and *spiritually* joyned to the Lord.

It doth seal unto us our *Ingrafting into Christ.* As *Circumcision* was, so *Baptism is a seal of the righteousness of faith,* and of the *promises of God* touching *justification, remission, regeneration, adoption* and *salvation.* We find the Scripture in several places attributeth these *spiritual blessings* to the *Ordinance of Baptism,* as *Acts* 2 38: *Tit.* 3. 5. But it is observed by learned Expositors, that in those and such like places, the Scripture speaketh of *Baptism,* as it comprehendeth both the Baptism of Water, and the Baptism of the Spirit.

V. *Baptism doth seal unto us the blessings which God hath promised in the Covenant of Grace; and also seal our engagement unto God, to be his faithful servants.* As God, in and by the *Ordinance of Baptism,* doth strengthen our *Faith,* by sealing to his part of the *Covenant,* thereby giving us assurance of his faithfulness therein; so the parties *baptized* do *seal* and *engage* to the Duties to be performed on their part: the sum whereof is, *That they will be the Lord's, and his only:* That is, *They will renounce the Devil and all his works, the vain pomps and glory of the World, the sinful lusts of the flesh; and devote and consecrate themselves, souls and bodies to him, and his service, to serve him only in holiness and righteousness all the days of their lives.*

Applic. Seeing that by *Baptism* we are incorporated into *God's family,* how doth it concern us to labour to walk worthy of this *Great Privilege,* by leading an *holy life and conversation before so holy a God.* The whole *life* of a *Christian* should be the *paying* of his *Baptismal Vow,* by resisting and casting off all *iniquity,* and walking *worthy of the Lord unto all well pleasing.* Art thou *baptized?* What manner of person oughtest thou to be, *in all holy conversation and godliness!* This thou hast vowed to be, and thus it becomes every one of *God's Family.*

48 Queſt. Who are to be baptized?

Anſw. They are to be baptized, who in charity may be thought to be within the Covenant.

Explic. Baptiſm being a Seal of *Gods Covenant*, all that have a *right* to the *one*, have a *right* unto the *other*; and none have a *right* to one, which have not a *right* to the other: So that Baptiſm is not to be adminiſtred to any, who are ſtrangers to the *Covenant of grace*, as are all ſuch who are out of the Viſible Church, till they profeſs their Faith in Chriſt.

Baptiſm therefore is to be adminiſtred *to ſuch as profeſs their Faith in Chriſt, and to their Children.*

This though denied by ſome, yet it is very evident: for beſides the charge given to the Apoſtles, *To baptize all Nations*; and their practice, who *baptized whole houſholds*; of both which *Infants* make up a conſiderable part, Beſides this, let theſe Arguments be weighed.

1. *The firſt Argument may be taken from the extent of Gods Covenant, which reaches even to the ſeed of Believers.* For when God eſtabliſhed his *Covenant* betwixt himſelf and *Abraham* he ſaid, *I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee in their generation*, *Gen.* 17. 7. And the Apoſtle *Peter* ſaid to them that profeſſed the Faith *Acts.* 2 39. *The Promiſe is to you, and to your Children.* In regard of this extent of Gods Covenant, it is, that the Apoſtle in 1 *Cor.* 7. 14. ſaith of Children, either of whoſe Parents *was a Believer*, though the other *were an Infidel, they are holy.* Of which phraſe one of theſe three things muſt be meant; either,

1. *They are legitimate, and not baſtards*: But this cannot be meant, for then it would follow, that when both the Parents are Infidels, their children are baſtards, which is falſe.

Or 2ly, *The meaning muſt be, that they are ſavingly juſtified, and truly gracious*; and this none will affirm.

Or 3ly, *The meaning is, that they are fœderally holy*: That is, they are to be reputed and reckoned Gods Covenant-people, And ſince it cannot be underſtood in either of the former ſenſes, therefore it muſt be underſtood of this laſt, of a fœderal or Covenant-holineſs. And if the Covenant belong to them, then alſo the Seal of the Covenant, namely, *Baptiſm*. On this ground the Children of the *Iſraelites* were circumciſed, namely, *their Covenant-*

interest. Now to deny the evidence of Gods favour to *Children of Christians*, which was granted to the *Israelites* children, is to lessen Gods grace and favour since the exhibition of Christ.

2ly, *The manifestation of Christs good will to Children brought in arms to him, whom he blessed, and his declaration of their right to the Kingdom of Heaven, gives good warrant to afford into them the Seal of Gods favour*; *Matth.* 19. 14. As for the particular way of applying the thing signified in *Baptism* to Infants, it must be left to the inward and unrevealed work of the Spirit, which is instead of actual faith wrought by the same Spirit in those that are of age: warrantably therefore do we continue the ancient custom of baptizing Children from the Apostles times.

Applic. 1. *Seeing the Infants of such as are members of the Visible Church, have a right to the Ordinance of Baptism, then how doth it concern Parents to take care that their Children may partake thereof!* And the rather, because they being conceived in sin, and brought forth in iniquity, are thereby brought to the Bath of *Christs blood*, which alone can cleanse their polluted souls from the filthy spots of sin.

And in regard it is an holy *Ordinance*, instituted by *Christ* for their spiritual good, it ought to be done after a right manner.

1. *In obedience to the command of God*: And not meerly because of the Laws of men, or for fashion and custom sake. They who desire this Ordinance out of such by-respects can expect little benefit or comfort from it.

2. *With all convenient speed:* Careless delaying the same will argue a slighting, if not a contemning thereof, which may prove dangerous,

3. *With all holy reverence*: Being a part of Gods Worship instituted and appointed by him.

4 *With faith in his gracious promise*, that he will be our God, and the God of our seed.

5. *With earnest fervent prayer unto God for a blessing on his own ordinance*: that he would joyn the inward Baptism of his Spirit with the outward Baptism of Water, that he would make that ordinance to the Infant a Seal of all the Promises of the Covenant of Grace.

6. *With thanksgiving unto God*: As for Christ the cheifest of all mercies: so for the Covenant of Grace made with us, and sealed unto us in and through him

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and that he is pleaſed to receive not only us, but our Poſterity after us thereinto, that both we and they ſhould be wrapped up in a Covenant of Grace and Mercy.

II. *This mercy of God vouchſafed to our Children, in bringing them into the* Covenant *of Grace, doth put a ſtrong obligation upon Parents to inſtruct them in the myſteries of the Covenant*: As in the knowledge of God, and of his Son Jeſus Chriſt; and to bring them up in the fear of the Lord which is the beſt thing you can do for them, and the greateſt evidence of your true love to them, and care of them.

III. *Baptiſm being a ſolem Ordinance inſtituted by Chriſt for gracious ends, it muſt needs be the duty of every one to continue together*, and not to depart from the Congregation without ſome extraordinary occaſion till the Sacrament be ended.

IV. *The laſt Uſe ſhall be for Direction to ſuch as are baptized and come to years of diſcretion, how to make a practical improvement of their Baptiſm.*

1. *Oft call to mind your own baptiſmal Vow, the* Covenant *which was then made on your behalf*; namely To forſake the Devil and all his works, the vain Pomp and glory of the world, with the ſinful luſts of the fleſh, and to devote your ſelves to God and his ſervice.

2. *Renew thy baptiſmal Vow and* Covenant, *by engaging thy ſelf in an expreſs and ſolemn Covenant unto God, to abandon thy ſins, and to give up thy ſelf unto God to be his faithfull ſervant.* Though thou haſt been baptized and thereby viſibly entred into Covenant with God, yet this, however it be obligatory upon thee, was thy Parents and the Miniſters dedication of thee; thou muſt likewiſe, when thou comeſt to underſtanding, dedicate thy ſelf to the Lord. Though Baptiſm once adminiſtred be not to be repeated, yet the baptiſmal Covenant ought to be renewed.

Conſider therefore thy Baptiſmal Covenant, and examine thine own heart, whether thou art reſolved to ſtand to that Covenant; whether thou find a willingneſs in thy ſelf to renounce the ſervice of the Devil, the World, and the Fleſh, and to reſign up thy ſelf to God and his ſervice: And if this be thy mind in earneſt, then renew thy Covenant with God.

And whereas there is a two fold Covenanting with God.

1. *One inward in the Soul*; which consisteth in a sincere closing with God, and hearty devoting our selves to him and his service.

2. *The other outward with the Tongue and Hand*: When having written down thy Covenant, thou dost with all seriousness and sincerity on thy bended knees, read it as in the presence of God, and then subscribe thy Name thereunto This latter way of express Covenanting I would commend unto you.

For your help therein, you may make use of that Form of words, together with several Directions, how this Duty ought to be performed, set down in my *Treatise of Regeneration*, called *A word to Sinners and a word to Saints*. Chap. XII. And what is thus privately done between God and our selves, we do solemnly and publickly engage our selves to, at Confirmation,

3ly, Another Direction for the improvement of your *Baptism*, is, *Seriously to consider how you have kept your Vow and Covenant then made*: Whether you have resisted the Devil and his temptations, by praying and striving against them: Whether you have mortified your sinful lusts, so that they are now in some measure weakned and subdued.

4ly, *Wherein you have fallen short, confess unto God, and bewail your manifold breaches and failings*: And then having begged the pardon of them, resolve to be more watchful over your selves for the time to come; and strive with the utmost you can, to live more suitably and answerably to your Vows and Promises. Thus may we improve our baptism to many spiritual advantages.

Hitherto of the first Sacrament, which is *Baptism*. The other, which is the *Lords Supper*, followeth

49. Quest. What is the Lords Supper?

Answ. The Lords Supper is a Sacrament of our Spiritual Nourishment, wherein by receiving Bread and Wine according to Christs Institution, the believing Communicants do feed upon Christ by Faith, and thereby do grow up in Grace.

Explic.

Explic. In this Deſcription the Nature of the Lords Supper is ſet forth.

I. Firſt generally in this phraſe *A Sacrament of our Spiritual Nouriſhment*: It is ſo called.

1. To diſtinguiſh it from *Baptiſm*, which is a *Sacrament of our* REGENERATION, or NEW-BIRTH, whereas the Lords Supper is a *Sacrament of our Spiritual Nouriſhment.*

2. To ſhew the ſpecial benefit which is ſealed thereby; namely, *A Spiritual Nouriſhment or Growth in Chriſt*:

II. In the Lords Supper there is *more particularly* to be conſidered, *The outward ſigns*, which are *Bread and Wine*; *And the ſpiritual things ſignified by them, namely the Body and Blood of Chriſt*: For Chriſt at the Inſtitution of this Sacrament, holding Bread in his hand, ſaid; *This is my Body*: And taking the Cup, he ſaid; *This is my Blood which is ſhed for many*; *Matth.* 26. 26, 27. That is Myſtically and Sacramentally, by way of Repreſentation and Obſignation; as if he had ſaid, This Bread and Wine repreſenteth, and ſealeth my Body and Bood.

The Bread in the Lords Supper is not tranſubſtantiated and turned into the real Body of *Chriſt*, or the Wine into the Blood of *Chriſt*, as the *Papiſts* hold: This opinion of theirs is a groſs abſurdity, and evidently againſt *Scripture, Principles of Philoſophy, common ſenſe*, and *the very Nature of a Sacrament.*

1. *Scripture* ſaith, *That the Heavens muſt receive Chriſt until the times of reſtitution of all things, Acts* 3. 21.

2. *Philoſophy* ſaith, That a true body hath dimenſions, and can be but in one place at a time; therefore *Chriſts* Body cannot be in many places.

3. *Common ſenſe* ſaith, That it is ſtill Bread and Wine, as is undeniably evident to our ſight, taſte, ſmell and touch: Our ſenſes cannot be deceived in their proper objects, otherwiſe there could be nothing certain to us in the World.

4. *It is againſt the nature of a Sacrament*: A Sacrament conſiſts of a Sign, and a thing ſignified. Now if the Bread be no longer Bread, but the Body of *Chriſt*; if the Wine be no longer Wine, but the Blood of *Chriſt*, where is the Sign? And if there be no Sign, where is the Sacrament? It can be no Sacrament, which hath no Sign; and Bread and Wine can be no Signs, if they by this Tranſubſtantiation become the things ſignified.

IV. *The next things to be considered in the Lords Supper, are the outward Rites and Action*: Some whereof are performed by the *Minister*, and some by the *People*.

1. The *Minister* taketh the *Bread* into his hand and breaketh it, which lively setteth forth *the Sufferings which Christ endured for us*. S. *Paul* in 1 *Cor*. 11. 20. thus bringeth in *Christ* himself applying that Rite. *This is my Body which is broken for you*.

2. The *Minister* giveth the *Bread* and *Wine* to the *Communicants*; whereby is set forth, *God giving his Son to every believing Communicant*. Now in the *Sacrament* God doth in particular make offer and tender of *Christ* to every *Communicant*: Yea he doth, as it were, put him into his hand with his own hands. What a ground of confidence is this? what greater or surer ground can we have of *receiving Christ*, than this? Doth not God hereby speak to us, as it were by name, and say; *Lo*, John, *I give my Son to thee*; *Lo*, Peter, *I give my Son to thee*?

3. The *Minister* in giving the *Bread* and the *Cup*, saith; *Take, eat, drink*: whereby is meant, *Gods will for applying Christ unto our selves*. For he doth not only in a dumb shew make offer of *Christ*, but by his *Minister* speaks unto us, and saith; *I will and require you to take my Son, to apply him to your selves, to make him your own, that so you may live by him*. What can we more expect on Gods part to move us to receive his Son?

The Rites on the *Peoples* part, are, *To take the Bread and the Cup, and to eat the Bread and drink the Wine*: By which is set forth, *their receiving Christs Body and Blood*; which is a spiritual applying of Christ made man, and made a sacrifice for sin, and that by faith,

V. *How we are made partakers of the Body and Blood of Christ*; this is set down, *by feeding on Christ by faith*. Now then we feed on Christ by faith, when we do apply him, with all his benefits unto our own souls comfort.

VI. *The special end of our partaking of this Ordinance is, our spiritual nourishment, and growth in grace*. The Sacrament of the Lords Supper is not the *seed of life* by which we are begotten, but the *food of life*, by which we are nourished.

Applic. Seeing the Lords Supper is an Ordinance of Christs appointment, it cannot be a matter arbitrary, left to our own wills, whether we will use it, or no; but a necessary Duty, whereunto we are bound by our Allegiance

ance and Obedience unto Christ; who hath ordained it as a part of his Worship, for a standing Memorial of his great love in dying for us, and a seal of his gracious Covenant. Certainly they shew themselves Contemners of Gods Worship, and Despisers of his Covenant, who either wilfully refuse, or carelesly neglect to partake thereof, when they are invited thereunto, and have an opportunity of receiving it.

50. Quest. **What is the Duty of every Communicant before he come to the Lords Supper?**

Answ. The Duty of every Communicant is to examine himself of his Knowledge, Faith, Love Repentance, and new Obedience.

Explic. This Answer in general containeth the great Duty of those, who desire to partake worthily of the *Lords Supper*; namely, *Examination*: which duty is set forth by an enumeration of the special Graces, whereof we must examine our selves before our partaking of the *Lords Supper*; as.

1. Of our *Knowledge*. 2. Of our *Faith*. 3. Of our *Repentance*. 4. Of our *Love*. 5. Of our new *Obedience*.

This grand duty of *Examination*, is prescribed by the Apostle; 1 *Cor.* 11, 28. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* More particularly,

I. *Of our Knowledge to discern the Lords Body*, as it is represented and set forth unto us under the Elements of *Bread* and *Wine*: for, *whosoever discerneth not the Lords Body, eats and drinks unworthily*; yea, *he eateth and drinketh judgement*, if not damnation, *to himself*; 1 *Cor.* 11 29. Therefore it nearly concerneth us to examine our selves concerning *our Knowledge*, as of the *fundamental Principles of Religion*; so more particularly of the *Doctrine of the Sacrament*: As that it was ordained by *Christ* himself, and that as a standing memorial of his great love in offering up his life a sacrifice for our sins, and as a seal of the Covenant of Grace. That the outward signs in the Lords Supper are Bread and Wine; Bread broken, and Wine poured out: and that by them Christs Body and Blood,

with all his bitter ſufferings for our Redemption, are ſet out. That every believing Communicant doth by faith truly receive Chriſt, with all the benefits of his Death and Paſſion. The knowledge of theſe things is requiſite, becauſe without it we cannot diſcern the Lords Body.

II. *We muſt examine our ſelves of our faith.* For Faith is the hand, mouth, and ſtomach of the Soul, whereby the Body and Blood of Chriſt is received, eaten, and drunken. And this ſhews, that it is neceſſary that faith be added to knowledge; for though a man through his knowledge be able to diſcern Chriſts Body and Blood under the outward Signs, yet if thereupon he be not brought to believe on Chriſt, and to apply him aright to his own ſoul, his knowledge can do him no good at all; no more than if an hungry man ſhould ſee plenty of Dainty Cheer before him, but not touch, eat, or drink any part thereof.

III. *We muſt examine our ſelves of our repentance.* For no man can come worthily to the Sacrament of the Lords Supper without true and unfained repentance, unleſs he have deeply bewailed and caſt off all known ſins, and fully reſolved never to return to them again. And know aſſuredly, that according to the meaſure of our repentance will our benefit be by the Sacrament. The more pains we take with our ſelves in bumbling our ſelves for our ſins, the greater comfort may we expect from the Ordinance; and the leſs pains, the leſs comfort.

IV. *We muſt examine our ſelves of our* LOVE, *both of* God *and of our* Neighbour.

1. *Of our love of God,* which is required in all the holy ſervices we perform to God, but eſpecially in the Lords Supper; wherein his Divine Love in giving his Son for our redemption, is ſo gloriouſly manifeſted, and ſo graciouſly ſealed to us.

2. *Of our love of our Neighbour,* which is neceſſarily required of every worthy Communicant. In *Matth.* 5. 23. Our Saviour declareth, how God maketh no reckoning of the moſt *religious actions, where true brotherly affections* are wanting; and therefore requireth *Brotherly Love,* and reconcilement firſt to be endeavoured, before out *Sacrifice* be preſented to God.

V. *We muſt examine our ſelves of our new Obedience, without which our receiving will prove vain and hypocritical.* As the Lords Supper is Gods Seal to the *covenant* of *Gace,* aſſuring

assuring us of his willingness to perform the *Covenant* on his part: So it is a bond and Obligation on our part, as was hinted before, whereby we solemnly ingage our selves to yield faithful service, and sincere obedience unto God: and so oft as we partake of that Ordinance, so oft we ought to renew our Obligation to new Obedience, and to examine our selves concerning the truth and sincerity of our Obedience hitherto.

51. Quest. **What is the danger of receiving unworthily?**

Answ. The unworthy Receiver eateth and drinketh judgment to himself.

So the Apostle tells us, 1 *Cor.* 11.29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself*; as our Translation rendereth it. But the word Κρίμα in the *Greek*, sometimes signifieth *eternal damnation*, and sometimes *temporal Judgment*, or chastisement; and in that place it may be taken in both senses, and may imply both, in respect of the divers persons upon whom it is executed.

If you ask how unworthy Receivers eat and drink their own judgment or damnation? I answer; First, *Unworthy receiving doth dispose men for judgment*, it ripens and prepares them for *wrath*. Those that grow not *better*, grow *worse* by the *Sacrament*, making way for the *Devil* to enter into them, as he did into *Judas* after his receiving the Sop; who hath the greater advantage against them, to fill them with all unrighteousness, and thereby to fit them for destruction.

2. *Unworthy receiving doth expose men to judgment*, and that both *temporal* and *eternal*: even Believers, receiving unworthily, do thereby merit the *wrath* of God, and without deep *repentance*, cannot escape, and may fall into *temporal judgments*, notwithstanding their *repentance*. But the *ungodly* and *impenitent* Receivers, it binds up under a curse, and seals them to destruction. It hardens them against *repentance*, and if they *repent* not, it binds them over to *eternal vengeance*. O tremble and fear, tremble and prepare for this *Sacred Ordinance*: You that hope you are Believers, be careful and jealous of your selves in your preparations, see that you be serious in them; you know

know not how dear it may coſt you, if you come not duly prepared.

Applic. 1. In regard of the danger of *unworthy receiving*; after your *due preparation*, be exhorted in order to your *right participation*.

1. To approach unto the Table with all holy reverence carrying your ſelves as in the ſight and preſence of the great God, who obſerveth the *inward thoughts* of our *hearts*, as well as the *outward actions* of our *bodies*.

2. And in the time of receiving, let us make uſe of our outward ſenſes for the ſtirring up our ſpiritual affections; often faſtning our eyes upon the Viſible *Signs and Rites*, and thereby raiſing our *meditations* of the *ſpiritual things* ſignified thereby. When we ſee the *Miniſter* breaking the Bread, and pouring out the Wine, then by *Faith* let us behold *Chriſt wounded, bleeding*, and *crucified* before our eyes, thereby ſatisfying Gods Juſtice for our ſins Oh how ſhould the conſideration of theſe things affect our *hearts* with *bitter grief* and *ſorrow* for our ſins as the cauſe of *Chriſt's Sufferings*: And likewiſe raiſe up our hearts to an holy admiration of the love of God in giving his Son, and of the love of Chriſt in dying for us! And then raiſe and enlarge our hearts in flames of love and praiſe.

3 *Let us ſolemnly renew our Covenant with God.* Let Gods giving us the *Bread* and *Wine*, be looked upon by us, as his ſetting his Seal afreſh to his Covenant and giving it ſealed into our hands: and let our receiving, our eating & drinking, be our ſetting our own Seal to our Covenant with God. In the very act of receiving, lift up your hearts thus to the Lord; *Lord, let thy giving me theſe Tokens of thy Covenant, be a Sign betwixt thee and me, that thou wilt be my God, and wilt perform unto me all the gracious words of thy Covenant: And let my receiving them, be a ſign betwixt me and thee, that I do unfeignedly give up my ſelf to thee as thy Covenant-ſervant; and that I will, through thy grace, endeavour to be faithful and ſtedfaſt in the Covenant of my God.*

4. *Having thus renewed your Covenant, reſolve in the ſtrength of the Lord, to be faithful in keeping your Covenant.*

A large Explication of theſe things you may find in my *Chriſtian Directions how to walk with God*, Chap. 12.

Having treated largely of the Word and Sacraments: I come now to treat of Prayer; which is the means on our part to be performed, for the obtaining a bleſſing on the Word and Sacraments.

52. Queſt.

52. Quest. What is Prayer?

Answ. Prayer is a right opening of the desire of the heart to God in the Name of Jesus Christ.

Explic. In this Answer is set forth,

1 *The general nature of Prayer*, which is, *An opening or making known of the desires of our hearts*. *Desire* is the *Soul of Prayer*, and there must not only be habitual desires, but they must be actuated. Praying is the *panting of our Souls* in actual desires after the good things we want, *Isa.* 26.9. Yet is not the Voice altogether excluded which is necessary in publick Prayer in the Church; and in private, in and with the Family; and may be used in secret, for the stirring up our devotions, and keeping our minds from wandring thoughts, provided it be not done with an intention to be heard and taken notice of by others, which will argue gross hypocrisie.

II. *The object of our Prayers*, which is *God*; it is he, and he alone, that knoweth our hearts, that is present in all places to hear the prayers of his *People*: that is Omnipotent, able to supply all their wants, to answer all their desires; whereupon this Title, *To be the hearer of Prayers*, is given only unto God; as *Ps* 65.2. *O thou that hearest prayer, unto thee shall all flesh come*. Neither Saint nor Angel, nor any Creature are the Objects of Prayer, but God alone. Our Prayers are ordinarily to be directed to *God the Father, Son, and Holy Ghost*; yet may we direct them expresly to any one of the Three Persons, but not excluding, but including all.

III *Our Prayers must be offered up in the name of Christ*, *No man cometh to the Father but by me*, saith our Saviour; *John* 14.6. And the Apostle, *Eph.* 2.18. *Through him we have access unto the Father*: And John 16.23. *Whatsoever ye shall ask the Father in my Name, he will give it you*, saith Christ To offer up our Prayers in the name of Christ is not customarily to say these words; *Through Jesus Christ our Lord*: but to pray in dependance upon *Christ* for whose worthiness alone we beg and hope to be heard.

Applic. The only Use I shall make of this duty of Prayer, is, *to stir you up to a constant* and *conscionable performance thereof.*

1. *Be constant therein*, and that in all the kinds of Prayer,

Prayer, both publick, private and ſecret.

First, *Diligently attend to the Seaſons allotted to publick prayer in the publick Congregation*, for ſuch are uſually moſt powerful and effectual. If one *Jacob* may wreſtle with God in prayer, and prevail; how much more may many *Jacobs* met together in one place? O what may not a multitude of holy, humble, and fervent ſouls obtain from the Lord? Though God is preſent in all places, yet more eſpecially in the publick Aſſemblies, where two or three, or more are gathered together to worſhip him; ſee *Acts* 4. 31.

Secondly, *Private prayers ought daily to be perfrmed by Maſters of Families in their houſes*, which through Gods bleſſing, will prove a ſpecial means to ſeaſon their Families with the true fear of God. As prayerleſs Families are for the moſt part deſtitute of the fear of God; ſo in praying-families the hearts of many are ſeaſoned with the fear of God.

Thirdly, *Both Maſters and Servants, yea every one of underſtanding, ought daily to offer up a Morning and an Evening Sacrifice of prayer and praiſe unto God in ſecret*, according to the direction of our Saviour, Matth. 6. 6. *When thou prayeſt, enter into thy Cloſet, and pray unto thy Father which ſeeth in ſecret, and thy Father which ſeeth in ſecret will reward thee openly.* There may you freely open your hearts into Gods boſom, and deſire his direction, aſſiſtance and bleſſing in ſuch caſes as are not fit to be mentioned before others: and there God uſually unboſoms himſelf unto his children. This duty is the certain practiſe of every ſincere Convert. So ſoon as ever *Paul* was converted he got alone, and betook himſelf to prayer, *Acts.* 9 11. *Behold he prayeth.* And it may well be queſtioned whether any grown man or woman can be ſaved, who doth not call upon the Lord, *For though he be rich in mercy, yet it is to them who call upon him:* Rom. 10. 12.

II. *As we muſt be conſtant in the duty of prayer, ſo conſcionable in the right manner of performing it.* To this end we ought.

1. *To pray in Faith*, believing in *Chriſt*, for his obtaining the acceptance, and granting our *requeſts* through his *Merits* and *Mediation*, and accordingly truſting upon the *Lord* for a *gracious anſwer* through him.

2. *Yet with an humle ſubmiſſion to the will of God*, eſpecially as to *temporal mercies*, and likewiſe for *ſpiritual*

bleſſings

bleſſings in reſpect of their degrees: And certainly the ſureſt way to have our own will, is to make Gods will ours.

3. *To pray with fervency, pouring forth our deſires with ſighs and groanings.* It is the fervent prayer onely that is effectual; *Jam.* 5. 16. I know we cannot alwaies have alike fervency, but yet we muſt alwaies ſtrive againſt deadneſs of heart, and dulneſs of ſpirit, and ſtir up our ſelves to the duty, which will be a good token of Gods accepting our prayers, and granting our requeſts.

4. *To pray with humility*, as with an humble acknowledgment of our *unworthineſs* to appear before God, & to receive any *good thing* from him: So with a ſenſe of the manifold *weakneſſes* and *infirmities*, which accompany all our religious *exerciſes*. The *high God*, as he dwels *in humble hearts*; ſo is he delighted in *our humble approaches to him*. *Chriſtians*, as ever you would have *evidence* that you are *Chriſtians indeed*; as ever you would *maintain* and *improve* that *Chriſtianity* you have, be conſcientious and conſtant in this *Duty of Prayer*: All your Religion is like to riſe and fall, according to your riſing or falling in *this duty of Prayer*; and in particular, that of ſecret prayer. If either you neglect it, or now and then when you are at leiſure, muſt ſuffice you: or elſe if you perform it curſorily and ſlightly and do not ſtrive with God, and cry mightily to the warming and awakening your own hearts, your *Religion* is never like to come to any thing. Thoſe that do but trifle in *prayer*, will certainly be but Triflers in their whole courſe: Would you that your *Religion* be *Religion indeed*; then ſee to it, that your *praying* be *praying indeed*; and in *good earneſt*.

Hitherto of the *renewed eſtate of the Faithful in this life*. It remaineth to ſhew, as their eſtate *at death*, ſo *after death*.

54. Queſt. What is the eſtate of the Faithful at their Death?

Anſ. The Souls of the Faithful go forthwith to Heaven, and their Bodies ſleep in their Graves as in their Beds of reſt.

Explic. In this anſwer is ſet forth the ſtate both of the *Souls* and *Bodies* of *Believers* at their *Death*.

I. *For*

I. *For their Souls, they go forthwith to Heaven*: That is, So soon as ever a *Believer* dies, his Soul passeth immediately *into glory*; which is most *evident* to those that will consider the following Scriptures: *Luk.* 16.22. *Luk.* 23. 43. 2 *Cor.* 5. 8. *Phil.* 3. 23.

II. *For their Bodies, they shall sleep in their Graves, as in Beds of Rest.*

Applic. *Learn hence the reasons why many Sinners, though they will not change lives with the Saints, yet would they be glad to change deaths with them*; and are of *Balaam*'s mind expresst, *Numbers* 23. 10. *Let me die the death of the righteous, and let my last end be like unto his.* This is a vain desire; he that will not live the life of the Righteous, shall never die their death. If thou wilt have one, thou must take both: thou must live a righteous life, or thou art never like to die the righteous mans death; but yet this is the desire of the worst.

54. Quest. **What is the state of the Faithful after Death?**

Answ. The Bodies of the Faithful shall be raised out of the Grave in Glory, and at the General Judgment owned by Christ, received into his Favour, and fully enjoy God for ever.

Explic. Here four things are contained:

I. *That there shall be a resurrection of the body*: The Saints shall be raised out of their graves unto eternal life and happiness: *Joh* 5. 28, 29. *The hour is coming in which all that are in their graves shall hear the voice of Christ, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*

II. *The bodies of Believers shall be raised up in glory.* Their glory is set forth by the Apostle in this general Phrase, *They shall be like the glorious body of Christ*; Phil 2. 21. But more particularly, 1 Cor. 15.42. *It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in Glory: It is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.*

III. *There shall be a General Judgment, when Believers shall be owned by Christ, acquitted from all their sins, and their integrity and sincerity shall be made known to all.*

IV. *After*

IV. *After the resurrection, Believers shall be blessed in the full injoyment of God for ever.* The full enjoyment of God notes,

1. *Their dwelling in his presence.*

2. *Their dwelling in his love, loving and being beloved.*

3. *Their beatifical Vision,* or seeing the glorious God face to face, together with those *immediate fruits* of the *blessed Vision, fulness of satisfaction,* Psal. 17. 15. And fulness of *glorious,* and *ravishing joy*; Psal. 16. 11. This is the *blessedness* of *believers,* and in this *blessedness* shall they abide to all *eternity,* where shall be *everlasting praises, adoring,* and *admiring Hallelujahs to him that sits on the throne, and to the Lamb for ever.* Amen.

Applic. 1. *Here is a word to Unbelievers*: What is now the chief desire of your *Souls?* Are you for *everlasting glory,* or for the *pleasure of sin for a season?* Are you for *heaven,* or for *earth?* methinks, some of you at least should say, Away with all the *pomps and Vanities* of the world, with the sinful *lusts* of the *flesh,* we will no longer be the *Devils slaves,* but the *servants* of *Jesus* Christ; he shall be, as our *Priest* and *Saviour,* so *our Lord and King.* If this be the desire of your *souls,* then bid farewell to all your *sinful pleasures* and *vain companions,* and become the Disciples of Christ, and he will lead you to his Holy hill, and bring you into Heaven.

2. *A word to believers,* you that are escaped out of *Ægypt,* and are in the Wilderness in your Journey towards *Canaan,* get you up to the top of *Pisgah,* and view the *glory* of that *blessed Countrey,* whither you are bound. Is your *treasure* in heaven? there let *your heart be also.* Is your *heart* in heaven? there let *your eye be also.* Be looking daily into that *glory* which is *within the vail.* Live in the daily and affectionate contemplation of the *blessedness to come.* A sight of your *home* will encourage you on your *journey* towards it. A sight of your *rest* will quicken you on in your *labours,* and comfort you under *your greatest sufferings.*

Having explained the Chief Principles *of our Christian Religion, I shall close up this* Practical Catechism *with a brief explication of the* Commandements *and* Lords Prayer.

55. Quest.

55. Qu. **How many Commandements are there?**

Anſw. There are Ten Commandments, which contain the ſum of the Moral Law.

Explic. The *Moral Law* is a ſtanding and abiding Rule, by which all Nations are to be governed & that in all ages to the end of the World: And it is that Law which God gave at firſt unto Man for the Rule of his Obedience.

God gave unto *Adam* as he was a publick perſon, and ſtock of Mankind, both a particular Precept, *of not eating the Fruit of the Tree of Knowledge of Good and Evil*, for the tryal of his Obedience: As alſo a Law of *Univerſal Obedience* written in his heart, which by his Fall was much obliterated and defaced: Yet all Mankind have ſome Fragments of it remaining in their hearts; ſuch as make the very *Gentiles*, who have not the written Law, inexcuſable for their Tranſgreſſions; as *Rom.* 2.14,15.

The Law engraven in *Adams* heart, being obliterated by his Fall, was revived and promulged by God to the people of *Iſrael* on *Mount Sinai*, through the Miniſtry of *Moſes*, which was the ſame for ſubſtance written in *Adams* heart.

56. Queſt. **What is the general ſum of both the Tables of the Law?**

Anſw. The general ſum of the Firſt Table is this, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. And the general ſum of the Second Table of the Law, is, Thou ſhalt love thy Neighbour as thy ſelf.

57. Queſt. **In what words is the Preface to the Ten Commandments ſet down?**

Anſw.

Anſ. In theſe, I am the Lord thy God, which brought thee out of the Land of *Ægypt*, out of the Houſe of Bondage.

Explic. In the Preface to the Ten Commandments, there are three reaſons given, why we ſhould keep and obſerve them.

1. *Becauſe God is the* LORD, therefore abſolute and ſincere obedience ought to be given to his Commandments.

2. *Becauſe he is their God in covenant*, implied in theſe words, *THY God*; *I am the Lord thy God*, not by common Creation, or Providential Conſervation only; for ſo he is to the wicked, but by ſpecial Covenant made formerly with their Fathers: wherein he promiſed them many ſingular mercies and bleſſings.

3. *Becauſe he was their Redeemer*, who brought them out of the Land of *Ægypt*, and out of the Houſe of Bondage; which put a ſtrong obligation upon them to yield cheerful Obedience to their Deliverer.

Though theſe fore-mentioned reaſons were proper to the *Jews*, yet do they likewiſe concern us Chriſtians, and are ſtrong Arguments to provoke us to the keeping Gods Commandements: For,

1. God is *our Lord* likewiſe, from whom we have received our being and well-being.

2. He is a God in Covenant with us as well as with *Iſrael* of old.

3. As he delivered the people of *Iſrael* out of their *Egyptian* bondage, ſo hath he delivered us from our ſpiritual bondage under Sin, Sathan, and the World. And therefore we are bound to take him for our God alone, to be his faithful ſervants, and to keep his Commandments.

58. Queſt. Which is the Firſt Commandment?

Anſw. Thou ſhalt have no other Gods before me.

Explic. In this Commandment there are three things required. And three things forbidden.

The things required are.

1. That we take *Jehovah* to be the only true God, and our God, and thereupon give up our ſelves to him to be his faithful people.

2. That we worſhip him as the only true God.

3. That we glorify him as the only true God, and our God; As by ſpeaking good of the Lord, ſo by living to his Glory; ordering our converſation aright.

The things forbidden are.

1. *Atheiſme*, which is denying the true God.

2. *Prophaneneſs*, in not worſhipping and glorifying him as men ought to do.

3. *Idolatry*, which is when we give that worſhip to any other, which is due to God alone.

Finding this Practical Catechiſme to increaſe under my hand much beyond my firſt intention, I ſhall content my ſelf with ſhewing the Duties required, and the Sins forden in every Commandment, without making any diſtinct Application.

59. Queſt. **Which is the Second Commandment?**

Anſw. Thou ſhalt not make unto thee any Graven Image, or any likeneſs of any thing; that is in Heaven above, or that is in the Earth beneath, or that is the Water under the Earth. Thou ſhalt not bow down thy ſelf to them, nor worſhip them: For I the Lord thy God am a Jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands of them that love me, and keep my Commandments.

Explic. As the former Commandment directed us to the true and proper object of Divine Worſhip; ſo this directeth us to the right way and manner of worſhipping the true God; which is ſet down.

I. *Gene-*

I. *Generally, That God muſt be worſhipped according to his own appointment in his Word.*

II. *More particularly, God muſt be worſhipped in and by his own Ordinances, which he hath inſtituted in his Word*; as reading the Scriptures, *Deut.* 17. 18. Preaching and hearing the Word of God, 2 *Tim.* 4. 2. As alſo praying unto God, ſinging, and praiſing him for mercies received, *&c.*

There are three things likewiſe forbidden in this Commandment:

I. *The making of any image for a religious uſe.*

II. *The worſhipping of Images.* Implyed in this phraſe; *Thou ſhalt not bow down to them, nor worſhip them*: Whereby is meant, a yielding to them a religious worſhip and ſervice, either inward or outward; both which are Idolatry.

III. All will worſhip, which is the worſhiping of God, for ſubſtance any other way then is appointed in his word, or the making any thing a neceſſary part of his worſhip, which he hath not commanded.

In this Commandment there are three Reaſons expreſſed, why we ſhould diligently obſerve and keep the ſame; in theſe words, *For I the Lord thy God am a jealous God.*

1. *Becauſe God hath a ſupream power and authority over us*: Implyed in theſe words, *I the Lord*; to whoſe Laws and Commandments we owe all faithful Obedience.

2. *Becauſe he hath a propriety in us*; a juſt right and title to us, as his own: implyed in theſe words, *Thy God*; *For I am the Lord thy God.*

3. *Becauſe he is a God zealous for his Worſhip*: Implyed in this phraſe, *I am a jealous God.* As a jealous Husband cannot endure the lewd and unfaithful dealing of his Wife: So the Lord cannot abide undutifulneſs, or unfaithfulneſs in his Worſhip. He hates *Idolatry*, as much as an Husband doth *Adultry* in his Wife.

Now God expreſſeth his jealouſie about his own Worſhip.

1. *In puniſhing the Breakers of this Commandment, even to the Third and Fourth Generation.*

2. *In rewarding ſuch as make conſcience of keeping this Law*, in theſe words; *Shewing mercy to thouſands of them that love me and keep my Comandments.* Not that Gods mercy extendeth to all, and every Child, unto a thouſand Generations *of them that love him and keep his Com-*

mandments; but only to ſuch Children as walk in the ſteps of their godly Parents; whereof there is the more hope they would, by reaſon of their Parents prayers, and good example and inſtructions.

60. Queſt. **Which is the Third Commandment?**

Anſw. Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain.

Explic. By the *Name* of God may here be meant as God himſelf, ſo his Titles, Attributes, and every thing whereby he makes himſelf known: which are *taken in vain* three waies.

1. By our common uſing them in our ordinary talk.
2. By ſwearing by the name of God, and that in ordinary diſcourſes.
3. By forſwearing, or ſwearing falſly.

The Reaſon to inforce the keeping of this Commandement, is in theſe words; *For the Lord will not hold him guiltleſs that taketh his name in vain*, but will aſſuredly, without true and unfained repentance, execute ſevere judgment upon them.

61. Queſt. **Which is the Fourth Commandment?**

Anſw. Remember the Sabbath-day to keep it holy, Six days ſhalt thou labour, and do all thy works: But the Seventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy Son, nor thy Daughter, thy Manſervant, nor thy Maid-ſervant, nor thy Cattel, nor the Stranger that is within thy Gates. For in Six daies the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh day

day, wherefore the Lord bleſſed the Seventh day, and hallowed it.

Explic. As the Firſt Commandment ſhewed us *the true and proper Object of Divine Worſhip*: The Second, *the Means of Worſhip*: The Third, *the Manner*: So this Fourth, the *ſpecial Time for Divine Worſhip*. Concerning which, there are Three things expreſſed.

I. *That ſome certain time ought to be ſet apart for the Worſhip of God.* The light of Nature teacheth, that *God* is to be *worſhipped*, and that ſome time is to be ſet apart for the ſame.

II. *God at the beginning appointed the Seventh day to be ſet apart for an holy Sabbath.* It was meet that God who made man for his Service, ſhould appoint him his own Time for his own Worſhip. This he did in Paradiſe, *Gen.* 2. 2, 3. And afterwards on *Mount Sinai*, where was a ſecond Edition of it.

III. *Not only a part of the Seventh day is commanded to be kept holy, but the whole day.* As God reſted on the Seventh day, ſo he is ſaid to have ſanctified it; that is, Dedicated and Conſecrated it wholly to his own Service; reſpect being had to Nature, and the Conſtitutions of mens bodies: for *God will have Mercy, and not Sacrifice.*

If it be asked which Day of Seven God hath appointed to be ſet apart for an holy Sabbath.

I anſwer; *That at the beginning of the World, God commanded the Seventh and laſt day of the Week, to be kept holy, which day was to be obſerved to the reſurrection of Chriſt: And from thence to the end of the World, the Firſt day of the Week is to be kept as a Chriſtian Sabbath.*

Which day was kept and obſerved by the Apoſtles in their time, and by the *Chriſtian Church* ever ſince.

If you ask a reaſon for the change of the day? I anſwer.

That it might be a continual Commemoration of the glorious Reſurrection of Chriſt, and of the great Work of Redemption accompliſhed by him; whereof he gave a clear evidence and demonſtration by his riſing from the dead

As God, after he had finiſhed the Work of Creation, reſted and ſanctified the Seventh Day, to be kept as an Holy Reſt: So Chriſt, after he had ended his great Work

of Redemption, rested and sanctified the day of his Resurection; which hath since been kept by all Christians in all after ages as an Holy Rest: The Redemption of Christ being in some respects a more glorious Work than the Creation of the World.

Having thus proved the Institution of the Lords Day; I proceed to shew you, *how it is to be sanctified.* Namely.

I. *By resting from our worldly businesses and imployments,* which is the least that can be meant by sanctifying a day and keeping it holy.

Neither may we ride abroad either for our profit or pleasure on that day, for God hath commanded, that the Beast should rest thereon, *Exod.* 20. 10.

II. *By resting from all worldly recreations*; as shooting, bowling, wrestling, ringing, dancing; as also from too liberal eating and drinking, especially Wine or strong Drink, at least so much as may make us either drowsie or unapt to serve God with our hearts and minds. In *Isa.* 58. 13. The Lord requireth of his people, *that they turn away their feet from doing their own pleasure on his holy day.* For,

First, *Sports and Recreations are more apt to indispose the mind to the serious performance of holy duties, than honest Labour.*

Secondly, *Though Recreations do not keep men from the publick Duties of Piety, yet do they for the most part hinder them from the performing of private Duties in and with their Families, and oft-times from their secret Devotions in their Closets or Chambers.* In which respect those sports and pastimes which may be lawful on the Week-daies, on the Lords-daies are impious and prophane.

Some I know, are apt to plead on the behalf of Servants, saying, Shall they have no time for their recreation? No refreshing after their painful toil and labour? To such I answer.

First, To them who are wearied with bodily labour, rest must needs be the fittest refreshment for their bodies: and if they be spiritually minded, nothing can be more delightful to them than a conscionable performance of holy and religious Exercises.

Secondly, If bodily recreations be thought convenient for Servants sometimes, why must they be upon the Lords-day which God hath wholy appropriated to himself

ſelf; and not rather on ſome Week-day? Hath God givenſe to us Six days, and reſerved but one of Seven to himſelf; and ſhall we be ſo diſingenuous, as ſacrilegiouſly to encroach upon that, and ſteal away part of it for our own and our Servants recreation and refreſhment?

III. *The Sabbath is ſanctified by keeping it an holy reſt*: which is by conſecrating this day of our reſt, to the ſpiritual duties of that day; *Exod.* 20. 8. *Remember the Sabbath-day to keep it holy*: So that it is not ſufficient that we refrain from our own works, but we muſt likewiſe do the works of God, the duties of his Worſhip and Service. The duties by which the Sabbath is ſanctified, are of three ſorts: *viz. Publick, private* and *ſecret*.

I. *Publick Duties of Piety, are ſuch as are performed in the publick Congregation*: In the conſcionable diſcharge of which, God is moſt of all honoured.

II. *Private duties of Piety are ſuch as are performed in and with the Family*; as praying, reading the Scriptures, or ſome other good Books; Catechiſing, repeating the Sermons heard that day, ſinging of Pſalms, holy Conference, and the like.

III. *Secret duties of Piety are ſuch as are performed in our Chambers or Cloſets*: As *reading, praying, meditating*, and *examining our ſelves*. Theſe are Duties which muſt be acted between *God* and our *own Souls*. As *Chriſt* went oft-times upon a *Mount* to pray apart, ſo he bids us go ſometimes into a ſecret place, to pour out our ſouls in prayer unto God; *Matth.* 6. 6.

IV Beſides the forementioned works of Piety, there are two ſorts of Duties which may and ought to be done on the *Lords-day*; namely, *Works of neceſſity*, and *works of mercy*.

1. *By works of neceſſity*, are meant ſuch as are of importance, and could not without great inconveniency be done the day before, nor put off to the day after.

2. *By works of mercy*, are meant both ſuch as appertain to the *body* of our Neighbour; as giving of Alms, viſiting the Sick, or ſuch as are in Priſon: As alſo to his *Soul*, as inſtructing the ignorant, comforting the afflicted, reſolving the doubtful, reproving ſuch as do amiſs, eſpecially ſuch as live looſly and ſcandalouſly, to reconcile ſuch as are at variance, and the like.

In the cloſe of the Fourth Commandment, we find Four Reaſons to preſs upon us a ſtrict obſervation of the *Sabbath-day*.

1. *The Equity thereof*: And indeed what can be more equal, then that we ſhould chearfully ſpend the *Seventh day* in *Gods Worſhip and Service*, conſidering he hath allotted unto us Six daies of Seven for our own *affairs*, and hath reſerved but one to *himſelf*; whereas he might have required ſix days for his Worſhip and Service, and afforded unto us the ſeventh for our own buſineſs; *Exod.* 20. *v.* 9.

2. *The propriety which God hath in the ſeventh day, which he calls his own day*: Its Gods incloſure, and not to be made a Common. *Exod.* 20.10. *The ſeventh day is the Sabbath of the Lord thy God.*

3. *A third Reaſon is taken from Gods own example*, who *in ſix days made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day*; therefore man muſt doe the ſame: God gave us an example that we ſhould follow his ſteps.

4. *A fourth Reaſon is taken from Gods bleſſing the Sabbath-day. For* it is ſaid, *Exod.* 20. 11. *God bleſſed the Sabbath-day*, that is, he maketh the Sabbath a bleſſed day, or a day of bleſſing, an effectual means of good both to the *Souls*, and *Eſtates* of thoſe who carefully and conſcionably obſerve the ſame.

Firſt, *To the Souls of men.* Into how many dark Souls hath God cauſed the light of his grace to ſhine on this day? making it a Wedding-day to many, a day of their eſpouſals unto Chriſt. Thouſands may date their new-birth from ſuch or ſuch a Sabbath. Now hath God thus honoured his own day, and ſhall not we ſanctifie it? Hath he bleſſed it, and ſhall we prophane it?

Secondly, *God doth bleſs a conſcientious obſervation of his day to our temporal, as well as to our ſpiritual advantage*; 1 *Tim.* 4. 8. *Godlineſs is profitable unto all things, having promiſe of the life that now is, as well as of that which is to come.* There is an univerſal gainfulneſs in real Godlineſs; for it hath both Heaven and Earth entailed on it. Now wherein doth true godlineſs more eminently appear, than in a ſtrict obſervation of the *Lords-day*? And therefore the more conſcionable we are in ſanctifying that, the greater bleſſing may we expect from God in our Callings upon the Week-daies. If we begin the Week with God on the Firſt day thereof, he will be ſure to follow us with his bleſſing all the remaining part thereof. The ſureſt and ſafeſt way then to get Eſtates for our ſelves and children, is to keep holy the *Sabbath-day*.

To

To theſe Reaſons I ſhall add one more taken from the firſt word of the Commandment, *Remember*, ſet in the begining thereof; for which theſe Reaſons may be given.

1. *Becauſe of our proneneſs to forget to keep holy the Sabbath-day, and great backwardneſs thereunto*; it being againſt the grain of corrupt nature to ſpend any time, much leſs an whole day ſeriouſly with God.

2. *Becauſe the life of Religion, and of Chriſtianity, lies much upon, and is maintained by our keeping holy the Sabbath-day.* Whereupon, ſaid a worthy Divine now with God, *Take away Gods Sabbath, and Religion will come to nothing.* And indeed God never put a *Memento*, to any duty, but what was of great importance; God therefore prefixing it to this Commandment, implyeth the obſerving thereof to be of high concernment; which upon our peril muſt not be neglected or forgotten.

62. Q. **Which is the Fifth Commandment?**

Anſw. Honour thy Father and thy Mother that thy daies may be long upon the Land, which the Lord thy God giveth thee.

Explic. This Commandment containeth both a *Precept* and a *Promiſe*.

1. *A Precept*, in theſe words, *Honour thy Father and thy Mother.*

2. *A Promiſe* in the next, *That thy daies may be long upon the Land which the Lord thy God giveth thee.*

Under *Father* and *Mother*, in the *Precept*, are compriſed not only Natural Parents, but likewiſe all Superiors both in age and gifts; eſpecially ſuch as by Gods Ordinance are over us in place and authority, whether in Family, Church or State.

Under the word, *Honour* are implied all ſorts of duties which we owe to our ſuperiours.

2. *To the precept of honouring our Father and our Mother, is added a promiſe* of long life and proſperity to thoſe who ſhall keep this Commandment, ſo far as it may tend to the glory of God, and their good: But if God, in his *Infinite Wiſdom* ſeeing it better for them to be gathered to their Fathers, and to be freed from ſin and miſery, take them away ſooner, he hereby *abundantly recompenceth* the want of *Temporal life here*, with *Eternal life hereafter.*

65. Q. **Which is the Sixth Commandment?**

Anſw.

Anſw. Thou ſhalt not kill.

In this Commandment are forbidden all waies and meanes of taking away either our own or other mens lives, except in caſe of publick juſtice or neceſſary defence.

63. Queſt. Which is the Seventh Commandment?

Anſw. Thou ſhalt not commit Adultery.

For the things forbidden in this Commandment; know, that under the name of *Adultery*, are forbidden all the kinds and degrees of *uncleanneſs*, as, *Fornication*, *Rape*, *Inceſt*, *Sodomy*, and all *unnatural luſts*. It likewiſe forbiddeth all *ſpeculative filthineſs*, and *contemplative uncleanneſs*, which are not only ſinful in themſelves, but the *Panders of bodily filements*; alſo all *bawdy ſpeeches*, and *filthy communications*, which are apt to ſtir up *luſt* both in our ſelves and others; and all outward acts of *uncleanneſs* and *filthy pollutions*. It likewiſe forbiddeth *all occaſions and incentives to uncleanneſs*; as the ſociety of wanton perſons, laſcivious dancing, immodeſt attire, exceſs in eating and drinking, hearing filthy ſongs, reading amorous Books, as *Romances*, and the like.

64. Q. Which is the Eighth Commandment?

Anſw. Thou ſhalt not ſteal.

The main thing forbidden in this Commandment, is, *The wronging of our Neighbours in their Goods*; which may be done ſeveral ways: Not onely by robbing them on the High-ways, and breaking into their Houſes; but alſo by uſing falſe Weights and Meaſures, by ſelling bad Wares for good, by fore-ſtalling the Market, and engroſſing a Commodity, thereby to raiſe the price; by taking advantage of the ignorance of the Buyer, or of the neceſſity of the Seller; all which are forbidden in this Commandment, *Thou ſhalt not ſteal*.

And as we are here forbidden to wrong our Neighbours in their outward eſtate, ſo likewiſe our ſelves, which is too often done ſeveral ways:

1. By idleneſs and negligence in our Callings, *Prov.* 18.9.
2. By an unthrifty ordering our Eſtate, *Prov.* 21.17.
3. By raſh and unadviſed Suretiſhip, *Prov.* 11.15.
4. By an over-much love of pleaſures, *Prov* 23.21.
5. By Gaming for gain: Every Gameſter, though he intends his gains, yet for the moſt part in the end ſits down by

by the loſs. There is hardly a greater conſuming of mens Eſtates, than by Gaming. Every ſuch Gameſter is a Robber; he that loſeth, robs himſelf, and he that wins rob his Neighbour.

65. Q. Which is the Ninth Commandment?

A. Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

This *Commandment* forbiddeth *three things*:

1. *All Lying*, not only the *pernicious Lye*, which is made *meerly to deceive another*; but likewiſe the *ſporting Lye*, which is made onely for *mirth*: And alſo the *officious Lye*, which is told onely for the *preventing ſome prejudice*, or *procuring ſome good*. *God hateth every lying tongue*, Prov. 12. 17. Yea all *lying lips are an abomination to him*, Prov. 9. 21. And we find Lyars in Scripture reckoned amongſt *Murderers*, *Idolaters*, *Whoremongers*, and other *heinous ſinners*, whoſe *lot and portion*, without *ſincere repentance*, will be *Hell-fire to all eternity*, Rev. 21. 8.

2. *This Commandment forbiddeth whatſoever is injurious to the good Name of our Neighbour*; as lightly to raiſe, willingly to hear, and raſhly to give credit to any ill report of them; or unwillingly to hear their commendations: As alſo to judge hardly of their ſayings & doings, interpreting good things ill, and doubtful things in the worſt ſenſe. Yea to blaze abroad their ſecret faults, eſpecially ſuch as are ſins of infirmity; aggravating the ſame by all imaginable circumſtances.

3. But by this Commandment is particularly and expreſly forbidden *the bearing falſe witneſs againſt our Neighbour before a Magiſtrate*; which we do, when we teſtifie that for truth, which we know not to be true, or what we know to be falſe.

66. Q. Which is the Tenth Commandment?

Anſ. Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Oxe, nor his Aſs, nor any thing that is thy Neighbours.

This Commandment forbiddeth, as diſcontentment with our own eſtate; So *Inordinate affecting or deſiring of any thing that is our Neighbours*. In the former Commandments we are forbidden to wrong our Neighbour either in his body, goods, or good name; here we are forbidden ſo much as to covet or deſire any thing that is his.

I do not ſay, that every deſire to have ſomething added

to our *lot* and *portion*, is here forbiden; but when it is inordinate; and that is,

1. *When we desire more than is needful for our state and condition.*

2. *When the desire is too eager and vehement.*

3. *When the thing desired too much affecteth us*: So that we are very much discontented, till it be obtained.

Neither is all desire of that which is our Neighbours unlawful: We may not desire what is his, either, 1. *Against his will*: or 2. *To his hurt and prejudice*: But we may lawfully beg, borrow, or buy that which is our Neighbours.

67. Q. **Can any man perform exact Obedience to the whole Law of God?**

A. No meer Man since the Fall of *Adam*, can perform exact Obedience to the Laws of God, but doth daily and hourly break them.

Here two things are expressed.

1. *That no meer man since the Fall, is able either of himself, or by any grace received, perfectly to keep the Commandments of God.*

2. *That every man doth daily break them in thought, word, and deed.*

The first of these doth appear from clear testimonies of Scripture, *Eccles.* 7. 20. *There is not a just man upon earth that doth good and sinneth not.* And *James* 3. 2. *In many things we offend all*, saith the Apostle, including himself. This cometh to pass by reason of the innate corruption which remaineth in the best, after they are sanctified by the Spirit of God.

I shall close this *Practical Catechisme* with a brief Explanation of the *LORDS PRAYER.*

68. Q. **Of how many Parts doth the Lords Prayer consist.**

A. The *Lords Prayer* consisteth of Three General Parts, namely, the *Preface*, the *Petitions*, and the *Thanksgiving.*

69. Q. **In which words is the Preface of the Lords Prayer set down?**

Ans. The *Preface* of the *Lords Prayer*, is in these words, **Our Father which art in Heaven.**

Explic. Here God is described by his *Goodness* and by his *Greatness.*

His *Goodness* is implyed in this Title, *Father.*

His *Greatness* is set forth by the chief place of his residence,

dence, which is *Heaven*, where his Glory is especially manifested.

The former sheweth how ready God is to hear and answer our prayers, being our gracious Father in and through Jesus Christ.

The later, how able he is to help us, and grant our requests.

70. Q. **Which is the First Petition?**

A. Hallowed be thy Name.

71. Q. **What is here desired?**

A. That God in all things, at all times, by us and all other creatures may be honoured and glorified.

For the better understanding this Petition, know that when we pray, *Gods name may be hallowed*, we desire,

1. *That we our selves may glorifie God as in our minds*, by acknowledging him to be the Creator, Preserver, and Governour of all things: So in our *lives*, by making his glory the main end and aim of all our actions, and ordering our conversation so as God may be thereby glorified, *Matth. 5. 16.*

2. That others also may glorifie the *Name of God*; that the whole World may *admire* and *adore* his *Almighty power*, *his infinite wisdom*, and *all-ruling providence*.

72. Q. **Which is the Second Petition?**

A. Thy Kingdom come.

73. Q. **What is here desired?**

A. That the power of Satan may be weakened and subdued; That the Kingdom of Grace may be advanced by the daily encrease of its Members, and the Kingdom of Glory hastened by Christs coming to Judgment.

74. Q. **Which is the Third Petition?**

A. Thy Will be done in Earth as it is in Heaven.

75. Q. **What is here desired?**

A. That while we live here on Earth, we may endeavour to yield such obedience to the will of God, as the Saints and Angels do in Heaven.

In this Petition we pray that as the glorious Angels, and the glorified Saints, do the will of God, with all chearfulness and alacrity, with all sedulity, diligence; with all affection

affection and fervency, with all heartiness and sincerity; So Gods will might be done by us in such proportion as is suitable to our state, and in the same sincerity, and integrity, though not in the same perfection.

76. Q. Which is the Fourth Petition?

A. Give us this day our daily bread.

77. Q. What is here desired?

A. That God would bestow upon us all needfull temporal good things, and his blessing with them.

Bread is diversly taken in Scripture, but it is here taken both for that which we commonly call *Bread*, and also for all temporal good things, needful for the preservation of this present life; and for our outward good Estate, as Meat, Drink, Apparel, Physick, and other things needful for our Bodies.

78. Q. Which is the Fifth Petition?

A. Forgive us our trespasses, as we forgive them that trespass against us.

79. Q. What is desired in this Petition?

A. That God, for Christs sake, would free us from the guilt and punishment of all our sins, and give us grace so to forgive others their trespasses against us, as we may thereby be assured of the forgiveness of our sins committed against God.

I. *By forgiving our trespasses*, is here meant, *A full acquiting and setting us free both from the guilt and punishment of all our sins; and that without satisfaction to be required on our part, but only upon the account of* Christs *merits.*

The Reasons why this clause (*as we forgive them that trespass against us*) is added to the petition, are,

First, *As a Motive to ingage us to forgive those who have wronged us.* For we pray unto God to forgive us *so*, and no otherwise, than as we forgive others. If therefore we forgive not others, we pray God not to forgive us, but to condemn us. We are therefore mightily concerned to forgive, lest whilst we shut up our hearts from our brethren, we shut out Gods mercy from us. *For he shall have judgement without mercy, that hath shewed no mercy*; Jam. 2. 13.

Secondly, *As an Evidence unto us of Gods forgiving our sins and trespasses committed against him.* For our forgiving our

our neighbour, is a reflex or fruit of Gods love unto us, in forgiving our ſins committed againſt him. As therefore we would be aſſured of Gods mercy towards us, in forgiving our ſins committed againſt him, let us be willing & ready to forgive thoſe who have wronged us; *Matth.* 6. 14.

80. Q. Which is the Sixth Petition?

A. Lead us not into temptation, but deliver us from evil.

81. Q. What is here deſired?

A. That God would preſerve us from temptations unto ſin; and being tempted, powerfully to ſuccour us under them; and in his due time to deliver us from them.

There are three things expreſſed in this Petitio n

1. *That we ought to pray for preſervation from temptations unto ſin.*

2. *That we ought to pray for ſupport under our temptations.*

3. *That we ought to pray for deliverance out of the temptation, and from all that evil which we are tempted to.*

82. Queſt. In which words is the form of Thankſgiving expreſſed?

Anſ. The form of Thankſgiving is expreſſed in theſe words, For thine is the Kingdom, the power, and the glory, for ever and ever. *Amen.*

Explic. Theſe words are ſet down, both, *As encouragements* to ſtrengthen and ſupport our faith in prayer; And alſo, *as a form of Praiſe and Thankſgiving.*

I. The encouragements to embolden us to pray unto God in faith and confidence of being heard, are four;

1. *The firſt is taken from his abſolute Soveraignty,* implyed in this word, *Kingdom*; *For thine is the Kingdom*: So that God only hath authority to diſpoſe of all things, and to diſpence unto us all the fore-mentioned bleſſings, which we have asked of him.

2. *The ſecond is taken from his Almighty power,* whereby he is able to grant all our requeſts; yea to do for us above all that we can ask or think; *for to him nothing is impoſſible,* Matth. 10. 27.

3. *A third encouragement is taken from the glory of God,* who being infinitely glorious in his mercy, truth, wiſdom, and other attributes of his, we may be confident of his willingneſs to do for us whatſoever tendeth to his own glory and our good. How fitly then doth Chriſt, having

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preſcribed ſundry petitions which tend to the glory of God, teach us to put God in mind *of his glory*, for the ſtrengthening our faith in obtaining them?

II. This phraſe, *For thine is the Kingdom, the power, and the glory for ever*, is ſet down *as a form of prayer and thankſgiving*, wherein Gods abſolute Soveraignty, Almighty Power, ſurpaſſing Glory and Eternity is acknowledged.

Whereby we are taught to joyn *praiſes* with our *prayers* which is a duty that God highly eſteemeth of, prizing and preferring it far above all Legal ſacrifices and burnt offerings, *Pſal.* 50. 13. And as it is a duty pleaſing unto God, ſo it will prove very beneficial to our ſelves; for God loves to give to a thankful people.

III. The concluſion of the Prayer is in this word *Amen*, which doth imply both our *conſent*, to the whole Prayer, as alſo *our earneſt deſire* of obtaining the fore-mentioned bleſſings prayed for, and *our full aſſurance*, that God *will* accept our petitions and praiſes. For the word *Amen* ſignifieth as much as, *So be it*, and *So it ſhall be*. So be it, that's the voice of deſire, and then the voice of faith is, *So it ſhall be*.

FINIS.